The Chicago Theological Seminary

REGISTER

CATALOGUE NUMBER

ANNOUNCEMENTS FOR THE SESSIONS
1955–1956

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Founded in 1855

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A. C. McGiffert, Jr., D.D., Litt.D., LL.D., *President*
5757 University Avenue • Chicago 37

Calendar

1955

June 9 Thursday	C.T.S. Commencement
June 10 Friday	University Convocation
June 11 Saturday	Spring Quarter ends
June 27 Monday	Registration for Summer Quarter
June 28 Tuesday	Classes meet
July 4 Monday	Independence Day: a holiday
Sept. 2 Friday	University Convocation; Summer Quarter ends
Sept. 26–30 Mon.–Fri.	Orientation Week
Oct. 1, 3 Sat., Mon.	Registration for Autumn Quarter
Oct. 4 Tuesday	Classes meet
Nov. 24 Thursday	Thanksgiving Day: a holiday
Dec. 16 Friday	University Convocation
Dec. 17 Saturday	Autumn Quarter ends

1956

Jan. 3, 4 Tues., Wed.	Registration for Winter Quarter; Classes meet
Jan. 23–27 Mon.–Fri.	Ministers' Week
Mar. 16 Friday	University Convocation
Mar. 17 Saturday	Winter Quarter ends
Mar. 26 Monday	Registration for Spring Quarter; Classes meet
Apr. 1 Sunday	Easter
May 30 Wednesday	Memorial Day: a holiday
June 7 Thursday	C.T.S. Commencement
June 8 Friday	University Convocation
June 9 Saturday	Spring Quarter ends

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EDUCATIONAL POLICY

A CHRISTIAN FAITH FOR TODAY AND TOMORROW

Since 1855 The Chicago Theological Seminary has pioneered in the education of Christian ministers and teachers. Throughout this time it has again and again taken the initiative in introducing educational programs to meet new individual and social needs. In every instance its objective has been an attempt to train men and women for Christian leadership by assisting them to find and use a Christian faith relevant to contemporary problems and issues. It insists that its students seek to secure:

1. *An understanding of the spiritual experience of the human race and especially of the Hebrew-Christian peoples;*
2. *An understanding of the interpretations of that experience by philosophers and theologians;*
3. *An understanding of the religious needs, individual and social, of the present generation;*
4. *An understanding of the means of bringing the spiritual experience and the wisdom of the past together with the resources of a living Christian faith, to meet the religious needs of the present;*
5. *Comprehensive and diversified experience in all types of urban and rural churches and social service institutions;*
6. *A continuing development of personal religious growth;*
7. *A creative ability to understand and use the best theoretical knowledge, practical experience, and personal religious resources in an effective career of Christian leadership.*

The Chicago Theological Seminary provides a basic education for the varied types of the Christian ministry. Its graduates are ministers of urban and rural churches, teachers of religion in college and ministers to students, directors of religious education, religious social workers, religious journalists, chaplains in the armed forces or in hospitals, missionaries, secretaries of church boards and interdenominational councils. This variety is possible because the objectives stated above are identical for all forms of the ministry. The achievement of the objectives is possible because *The Chicago Theological Seminary offers the opportunity of University graduate study in a professional school of theology* by means of the Federated Theological Faculty of the University of Chicago and a significant program of Supervised Field Experience.

THE FEDERATED THEOLOGICAL FACULTY

The faculty of The Chicago Theological Seminary is the Federated Theological Faculty of the University of Chicago. In 1943 this faculty was organized by the federation of the full-time teaching staffs of four theological schools associ-

ated with the University of Chicago. The Chicago Theological Seminary was one of the four schools.

The four institutions which constitute the Federation of Theological Schools are related to denominations which have no machinery for the control of their seminaries. Thus, this interdenominational faculty and student body are able freely and consciously to develop a curriculum of theological education and professional training without denominational constraint. This well-established venture in theological education, based frankly on the federative principle, provides an exhibit of a type of cooperation which has great promise for ecumenical Protestantism. According to Dr. Charles Clayton Morrison, former editor of the *Christian Century*, this faculty represents "a unique and inspiring development in theological education."

Through the Federated Theological Faculty, the Seminary carries forward and enlarges its historic concern for general education. This interest finds expression in the policy of admission, in the curriculum, and in the degree programs. Other seminaries *suggest* a pretheological curriculum. The Chicago Theological Seminary *insists* that entering students who are deficient in general education have the opportunity of taking courses in the University of Chicago in the process of securing their theological degrees because *the times call for leaders who can see beyond the confines of their own specialization and can do their special work within the total Christian enterprise.*

The curriculum has been developed to provide a continuing experience of general education. It now consists of seven major fields of theological education which include and relate the traditional theological disciplines of *Bible*, *history* and *theology* and the more contemporary emphases of *ethics and society*, *religion and personality*, *religion and art*, and *history of religions.*

The degree programs reflect the importance of general education. Traditionally, professional education and graduate study have been separated. This is still the situation in most American seminaries. The Federated Theological Faculty offers the Bachelor of Divinity, the Master of Arts, and the Doctor of Philosophy degrees within a unified curriculum. It is possible to secure either the Bachelor of Divinity or the Master of Arts degree within a program of study that is directly related to fulfilling the initial requirements for the Doctor of Philosophy degree (see pp. 31–34).

The Chicago Theological Seminary offers the opportunity of achieving university graduate study in a professional school of theology by means of the admission requirements, the curriculum, and the degree programs of the Federated Theological Faculty.

SUPERVISED FIELD EXPERIENCE

The Chicago Theological Seminary was one of the first seminaries in America to recognize the integral part of Field Experience in the professional education of the minister. The churches and institutions of Chicago provide a rich laboratory of persons and groups in which the theological student can enlarge his skills and his knowledge, understand his chosen profession, and consider his concept of the role of the minister in our generation. Confronted by the experience

nd persons he will meet on his assignment, the student learns in the context of is professional goal. Each student has limited responsibility for some segment f the ongoing religious life of an institution. Here the student begins to develop ıe professional attitude of "learning how to learn" from his own actual xperience.

The Field Experience is an integral part of the curriculum at the Seminary. ormally, three units of supervised Field Experience are required. Appropriate ssignments will be made for each student after consultation with the Director Field Experience and in the light of the preparation and needs of each student.

An entering student completes the first unit during his first three quarters in sidence. It consists of (1) a field assignment in a church, settlement house, c., involving a limited responsibility of eight to ten hours per week under the uidance of professionally trained persons (see pp. 17–18 for the list of churches ıd other cooperating institutions); (2) individual biweekly conferences with a ember of the faculty; (3) seminar sessions of the total group, meeting six times r quarter and providing demonstration and resources; (4) an all-day workshop ssion once a quarter, exploring a major concern of the group; and (5) reflective riting by the student, including an analysis of his situation, the formulation of potheses, and a demonstration of his developing conception of the role of the inister.

The second unit normally consists of approved full-time service during the mmer period of approximately ten weeks. Projects are chosen with the guidıce of the Director of Field Experience in such fields as Student Summer Servıe through the Board of Home Missions, the Council for Clinical Training, urch camping, and other work designed to advance the competence of the ıdent in preparation for the ministry. For such projects each student will gister in the spring, prepare reports and analysis during the summer, and rticipate in an autumn conference for review and evaluation.

The third unit of required Field Experience may be arranged according to ıe of the following plans: (1) by a second summer of full-time service; (2) by least two quarters of work while in residence as a pastor or assistant or by her appropriate forms of field service; (3) through the required Field Experice which accompanies certain courses in the curriculum; or (4) by working ıder the Council for Clinical Training. This third required unit of Field Exrience may be adjusted or waived in the case of students receiving fellowships advanced scholarships or for those who come to the Seminary with a satisctory record of professional service elsewhere.

FINANCING SEMINARY EDUCATION

No student academically qualified should hesitate about applying for admission to the Seminary because of financial limitations. A student may largely, i not entirely, support himself while securing his professional education at the Seminary through the scholarship program, Field Experience assignments, and the variety of work opportunities available in the Chicago area. The large majority of students now at the Seminary are supporting themselves.

Holders of the Entrance Fellowships and Scholarships and Junior Fellowships are expected to set a high standard of intellectual endeavor and Christian responsibility. They are expected to assist in certain educational programs of the Seminary and to act as student aides and ushers on formal Seminary occasions.

SEMINARY EXPENSES

The net expenses for a first-year student who accepts an Entrance Scholarship are the cost of his food and miscellaneous items. (Tuition and room for the single student are met by the scholarship.)

The net expenses for salaried first-year students, and second- and third-year students, are $300.00 per year for tuition and $165.00 per year for a single room in the dormitory (married student apartment rates are listed below), plus cost of food and miscellaneous items.

The details of Seminary expenses and scholarships are listed below.

	One Quarter (12 Weeks)	Three Quarters (36 Weeks)
Tuition (University of Chicago)	$240.00	$720.00
Room (men's and women's dormitories)	110.00	330.00
Total	$350.00	$1,050.00

Married student apartments are available at $45.00–$63.00 per month, including utilities.

Meals. No exact estimate is possible. A rough approximation is $15.00–$18.00 per week. One quarter, $175.00; three quarters, $525.00. (Kitchen facilities are available in the dormitories.)

Incidental expenses. Each student must make his own estimate of incidental expenses. Health services are included in the tuition.

SCHOLARSHIPS

Assistance toward meeting the above expenses is provided in two ways: (1) by the scholarships and fellowships for entering students and (2) by the Tuition and Room or Housing Scholarships for second- and third-year students in good standing and for entering students who elect to hold a salaried job (see next sections).

SCHOLARSHIPS FOR ENTERING STUDENTS

Each student who is accepted by the Seminary and admitted by the University is granted an *Entrance Scholarship* for his first year. The scholarship is awarded

all entering men and women, including married students, who are (1) beginning their first year of theological study; (2) living in Seminary housing; 3) carrying a full academic program (three courses a quarter exclusive of the ield Experience class); (4) undertaking Field Experience under Seminary ıpervision; and (5) maintaining a satisfactory academic standing. These *Enance Scholarships* pay $1,050.00, which covers the cost of tuition and dormitory oom. (Married students may apply the balance on their apartment rent.)

Each entering student is automatically considered for an *Entrance Fellowship*, hich may be awarded to as many as ten members of the entering class. The ward is based on the college record, entrance-test results, references, personal ualifications, and the applicant's statement of his purpose in seeking profesonal religious training. These *Entrance Fellowships* pay $1,400.00, covering the ost of tuition and dormitory room plus $350.00 toward other expenses.

Entering students qualified by experience and maturity may be placed as udent pastors and assistants in the churches of Chicago by the Director of eld Experience. Such students are ineligible for Entrance Scholarships or Enance Fellowships but can expect to receive a salary of $100.00–$150.00 a onth and are eligible for scholarship aid listed in the following section.

SCHOLARSHIPS FOR OTHER STUDENTS

Tuition Scholarships in the amount of $140.00 per quarter ($420.00 per three uarters), payable toward the tuition of the University of Chicago, are given to minary students other than those students awarded an Entrance Fellowship an Entrance Scholarship whose academic records warrant their continuing study at the Seminary. This leaves a tuition cost for the student of $100.00 r quarter ($300.00 per three quarters).

The Seminary will provide Tuition Scholarships covering twenty-seven courses for the B.D. degree and eighteen courses for the M.A. degree. For additional courses needed by a student to take the place of courses left incomplete, the Seminary will provide no Tuition Scholarship.

Room Scholarships of $55.00 per quarter ($165.00 per three quarters) are arded to Seminary students who are not awarded an Entrance Fellowship or Entrance Scholarship and whose academic records warrant their continuing study at the Seminary and who are living in single rooms in the men's dormiy or in Fensham House for Women. This leaves a room charge for the student $55.00 per quarter ($165.00 per three quarters).

Housing Scholarships amounting to a 20 per cent reduction on the base rate are ren to Seminary students living in married student apartments who are not arded an Entrance Fellowship or an Entrance Scholarship and whose acamic records warrant their continuing to study at the Seminary.

These expenses are normally met by savings or by placement in an advanced field assignment in a Chicago church or institution or in a student pastorate. These assignments pay from $100.00 to $150.00 per month, thus meeting the student's expenses. A limited number of student pastorates paying more than this and providing a parsonage become available each year. Normally, if a married man with a family is placed in one of these churches, the family settles in the parish, and the husband commutes to the campus either daily or weekly for his Seminary work.

Nine quarters are normally needed to complete the requirements for the B.D. degree.

Students who carry a considerable responsibility of church work frequently need more time to complete the work for the B.D. degree.

Room or Housing Scholarships are not available, however, for students who extend the time of course study for the degree beyond twelve quarters. Such students also lose their priority in the assignment of housing.

SPECIAL SCHOLARSHIPS

The Isbell, Newman, Patton, and Davis Junior Fellowships of $800.00 each may be awarded each year to students of outstanding scholarship and ability in the second- and third-year classes. Recipients of these *Junior Fellowships* may be assigned to various departments for special work. They are not to engage in outside professional activities for financial remuneration.

Two scholarships of $700.00 each are given annually by the *First Congregational Church of Western Springs* to students of high professional promise not receiving other scholarship aid than the Tuition and Room Scholarships.

The *Glenview Community Church* provides a scholarship of $1,500.00 to a promising student preparing for the Christian ministry.

Scholarships have been established by the *Park Manor Congregational Church* and the *Bethany Union Church* to assist worthy students.

The *First Congregational Church of Evanston* from time to time assigns its *Hugh Elmer Brown Memorial Scholarship* to a student preparing for the Christian ministry.

The Mary B. Hibbard Curtis Research Scholarship of $800.00 may be awarded to a student undertaking some definite research project.

Rural Scholarships, paying $45.00–$100.00 per quarter, depending on the number of courses being taken, are awarded to a limited number of pastors of small churches to enable them to attend the Seminary.

General Scholarships, paying $45.00–$100.00 per quarter, depending on the number of courses being taken, are awarded to a limited number of students in financial need.

A Hawaiian Scholarship of $300.00 per year may be awarded to a qualified student from the Hawaiian Islands.

One Foreign Missionary Fellowship may be awarded each year to some missionary home on furlough and nominated by the American Board.

The Ford and Blatchford Traveling Fellowships may be awarded in alternate years to a member of each graduating class who has studied three years in the Seminary and whose work has shown distinct professional promise. These pay $1,200.00 a year for one or two years and thus provide for graduate study, normally and preferably abroad.

The Lucretia Ambrose Walker Prize of $125.00 may be awarded annually for the best essay on a topic set by the Department of Christian Theology.

WORLD CHURCH FELLOWSHIPS

World Church Fellowships of $1,500.00, or $375.00 per quarter, may be awarded to students from abroad who wish to begin or to supplement their theological study. (Such students are not eligible for any other scholarships.) Railroad fa

round trip) from port of entry on the East, South, or West Coast will be provided by the Seminary. Adequate reading, writing, and speaking knowledge of English is required. Applicants must be recommended by an agency designated by the Seminary. It is expected that the World Church Fellows will spend part of the summer in travel in this country in order to observe various aspects of American religious life.

The first World Church Fellows were appointed in 1946. Since that date forty-four students have come to the Seminary from Ceylon, China, Denmark, England, France, Germany, Greece, Holland, India, Japan, Korea, Norway, the Philippines, Scotland, Sweden, Switzerland, and Wales on these fellowships.

The purposes of these fellowships are to provide an opportunity for selected students from other countries to study and live in the United States for one year; to give them the experience of the life of the local churches in this country; to allow them to do graduate study under the Federated Theological Faculty at the University of Chicago; to create an environment wherein American theological students can live and study with Christian leaders from other countries; and to promote the ecumenical life of the church through the personal relations of young men and women from many geographical regions who have a common purpose which transcends the barriers of ethnic and language difficulties.

LOANS

The Department of Higher Education of the Board of Home Missions lends money to approved students preparing for the Congregational ministry on an extended term repayment agreement.

Temporary emergency loans on a business basis, with a signed note and definite repayment date, may be made through the Seminary with a local bank.

LIVING ACCOMMODATIONS

Single men students live in the Seminary's Men's Dormitory. A Room Scholarship of $55.00 per quarter for Seminary students other than holders of Entrance Fellowships and Entrance Scholarships reduces the room rent from $110.00 to $55.00 for a single room. Bedding, furniture, heat, and light are supplied.

Single women students live in Fensham House. A Room Scholarship of $55.00 per quarter for Seminary students other than holders of Entrance Fellowships and Entrance Scholarships reduces the room rent from $110.00 to $55.00 for a single room. Bedding, furniture, heat, and light are supplied.

Married students may secure family living space in Kimbark, Dorchester, Fisk, and Montgomery Houses, the Seminary residences for married students. The Seminary has priority for a limited number of spaces available for veterans. These can be applied for on presentation of proper credentials. Apartment rates for married students run from $37.50 to $52.50 per couple per month after the 10 per cent discount has been deducted.

Pets such as cats and dogs are not permitted in Seminary housing.

Meals may be secured at Hutchinson Commons, International House, or near-by restaurants. The total weekly cost of meals is estimated at $15.00.

REGULATIONS CONCERNING SEMINARY FEES

Room and Seminary fees are payable quarterly, in advance, at the time of registration. All fees must be paid or arrangements made for payment within the current quarter before registration is completed. Students may not re-register for work with unpaid Seminary bills from the previous quarter. Transcripts will not be given for students having unpaid Seminary obligations. All bills to the Seminary must be paid in full prior to graduation.

Failure to pay or arrange for payment of fees promptly may lead to penalties and may also result in refusal of admission to classes. (Fees may not be charged against stipends or scholarships but must be paid as separate transactions.)

After the second day of the quarter those wishing to enrol in the Seminary must secure the consent of the Dean of Students and pay to the University of Chicago a penalty fee of $5.00 for late registration.

COMMON LIFE IN THE SEMINARY

ORIENTATION WEEK

All new students, whether entering with advanced standing or on the first-year level, are expected to attend the Orientation program, which runs from Monday evening, September 26, through Friday, September 30, 1955.

This Orientation Week is designed to introduce students to the Seminary, the University of Chicago, the city, and the rural areas surrounding it in which they will engage in field work. The program includes visiting vital areas in the city of Chicago; examining churches and institutions designed to meet the problems of modern urban living; learning about the underlying principles, curriculum, and opportunities of study through The Chicago Theological Seminary under the Federated Theological Faculty. This orientation to theological study includes periods of informal discussion, recreation, and worship. Particular attention will be given to Field Experience assignments.

WORSHIP

Corporate worship is an integral part of the training of men and women for church vocations. It is therefore an important aspect of life in the Seminary.

Every day there is a service of worship, including the weekly service of the Federation of Theological Schools on Wednesdays. There is a Communion service in Graham Taylor Chapel weekly, sponsored by a voluntary group of faculty and students.

RECREATION

The athletic facilities of the University, including its intramural athletic program, are open to students. Seminary students engage in the Interseminary basketball tournament each year.

The social life within the Seminary includes occasional teas, Thursday-evening fellowship dinners, square dances and informal social dances, and the annual Festival of Nations.

EXTRA-ACADEMIC OPPORTUNITIES

The University of Chicago is recognized as one of the great intellectual communities of the world. In addition to the regularly scheduled courses, there are many public lectures by outstanding persons from the world over. The musical and dramatic events at the University also are unique in their quality and extent. The city of Chicago itself provides a significant contribution to the growth of a student in awareness and appreciation of the arts. Encouragement is given theological students to share in the rich opportunities available in the University and the city.

THE OPEN DOOR

Published each week by the President's Office in cooperation with studer editors, *The Open Door* contains news and announcements as well as origina expressions of faculty and student opinion.

THE STUDENT COUNCIL

The student body of the Seminary expresses its responsible participation in the corporate life of the Seminary through the Student Council. The officers o the Student Council are elected by the student body.

THE COFFEE SHOP

One of the student enterprises is a cooperative coffee shop located in the base ment under the Clarence Sidney Funk Cloisters. Students, faculty, and staf gather twice a day for coffee, rolls, and conversation.

STUDENT RETREATS AND CONFERENCES

Retreats and conferences are held every quarter of the academic year. A three-day retreat for entering and returning students was held at the beginnin of the Autumn Quarter, 1954, at the New First Church Camp, Bridgman Michigan. A conference on worship was attended by over fifty students at th Community Center Foundation, Palos Park, Illinois, early in the Winter Quar ter, 1955. Similar Seminary student retreats are held at strategic times durin the school year.

THE INTERSEMINARY MOVEMENT

All students of the Seminary are members of the Interseminary Movement a national organization of theological students. There are twenty-four seminarie participating actively in the program of the Chicago-Midwest region, one of th eight regions into which the nation is divided.

Participating in a program aimed at securing a greater understanding amon theological students in this area, the Seminary during the past year cooperate in the interschool athletic league, student-exchange programs, and interchang of worship deputations.

THE COUNCIL FOR CLINICAL TRAINING

The Seminary cooperates with the Council for Clinical Training, which re ceives each year a limited number of theological students for clinical trainin in general hospitals, mental hospitals, and reformatories. The purpose of thi training is to assist theological students to become better ministers through first hand, supervised experience with persons in distress. Academic credit may b granted for satisfactory work.

SEMINARY SERVICES TO CHURCHES AND MINISTERS

The Seminary takes pride in its close historic and contemporary connection with the Congregational Christian fellowship of churches in the Midwest. We strive constantly to keep this lifeline strong and sensitive. The Seminary exists primarily to educate men and women for the ministry of these churches and their various agencies. However, its thirty-eight hundred graduates and former students, representing all major Protestant denominations, are at work in almost every state of the Union and overseas.

MINISTERS' WEEK

The twenty-fourth annual Ministers' Week at the Seminary has held January 31–February 3, 1955. The Seminary's Centennial Theme gave focus to the meetings: *Christo et Ecclesiae* ("For Christ and the Church"). To the program of refresher courses, lectures, and workshops came over two hundred ministers.

The twenty-fifth annual Ministers' Week will be held January 23–27, 1956.

THE ALDEN-TUTHILL LECTURESHIP

This foundation provides each year for a series of lectures upon the subject of Christianity on some frontier of contemporary life. The lectures are given during the annual Ministers' Week at the Seminary. In 1955 the lecturers were: Dr. Albert Buckner Coe, Dr. George MacLeod, Dean Walter G. Muelder, and Dr. John Short. Earlier lecturers on this foundation were Professor Walker M. Alderton, Dr. Roger Hazelton, Dr. John S. Whale, Dr. Karl Menninger, Professor Paul Tillich, Bishop G. Bromley Oxnam, Professor F. Ernest Johnson, Professor Buell G. Gallagher, Professor Thorfin F. Hogness, Professor Charles E. Merriam, Dr. Charles Clayton Morrison, Dr. Ernest Fremont Tittle, Professor Liston Pope, Dr. Douglas Horton, Professor Douglas V. Steere, Professor Kenneth Scott Latourette, Dr. Fritz Kunkel, Professor Halford E. Luccock, Professor John C. Bennett, Dean Willard L. Sperry, Dr. Arthur E. Morgan, the Honorable Henry A. Wallace, and Dr. Richard C. Cabot.

THE SEMINARY *REGISTER*

Combining professional interests with news of alumni and Administrative Council, the *C.T.S. Register* seeks to maintain an *esprit de corps* within the family of C.T.S. Many of the articles which have appeared have attained nation-wide acclaim for their interest and value. The book reviews help guide our readers into wise choices for their libraries. Ordinarily the literary issues appear in November, January, and March. The recent November and January issues were combined to make the *Alumni Directory, 1859–1954*. The circulation of the *Register* is approximately 4,800.

THE CONFERENCE HOUSE

The famous Robey House, designed by Frank Lloyd Wright, has been converted into The Seminary Conference House. It provides inexpensive overnight and daytime facilities for meetings of church and college groups, young people's societies, and the like.

HAMMOND LIBRARY EXTENSION SERVICE

Hammond Library offers loans of books, through its Extension Service, to all pastors in the midwestern states and to Seminary graduates, wherever they may reside. These borrowing privileges include the entire library collection. Borrowers pay postage both ways.

THE CHICAGO ECUMENICAL INSTITUTE

The Seminary joined with eleven other theological schools in the Chicago area in sponsoring the Chicago Ecumenical Institute, held August 2–14, 1954. During the two weeks just prior to the Second Assembly of the World Council of Churches, ministers and qualified lay or professional church workers were given the opportunity to study the Christian faith under leaders of the ecumenical movement from all parts of the world.

The Institute, under the chairmanship of Dr. A. C. McGiffert, Jr., met simultaneously on six different seminary campuses. The faculty included such figures as Bishop Eivind Berggrav, Norway; Dr. Leslie E. Cooke, England; Dr. Hendrik Kraemer, Switzerland; Pastor Martin Niemöller, Germany; Dr. Pierre Maury, France; Bishop Lesslie Newbigin, India; and Dr. Tetsutaro Ariga, Japan. The eighteen hundred registrants represented twenty-three denominations and came from forty-six states and thirteen countries.

WORKSHOP ON PASTORAL CARE

Chaplain Granger E. Westberg directs the Workshop on Pastoral Care June 13–24, 1955, assisted by Perry D. LeFevre, Assistant Professor of Theology and Education, and Ross Snyder, Associate Professor of Religious Education. The Workshop is designed "to give men who are interested in the active ministry an opportunity to acquaint themselves with both the practice and the theory of pastoral care."

SELECTED LISTS OF RELIGIOUS DRAMAS AND FILMS

Professor Eastman's office for many years published selected lists of *religious dramas* which combine religious strength and artistic quality. A similar list of *16-mm. sound films* for church use was also published by his office. Thousands of these drama and film lists were sent out (at ten cents each to cover postage and handling) upon order from churches and drama groups from the Atlantic to the Pacific. Although Professor Eastman has retired, the Seminary will continue to send out copies of the 1951 edition of the drama list and the 1950 edition of the film list as long as the present supply lasts.

CHURCHES AND OTHER INSTITUTIONS COOPERATING WITH THE SEMINARY BY PROVIDING OPPORTUNITIES FOR SERVICE AND PROFESSIONAL TRAINING TO SEMINARY STUDENTS

Colorado

Congregational Conference
Union Congregational Church, Nucla

Illinois

Washington Grove Congregational Church, Ashton
Union Church, Brimfield
Chicago
Addison Street Congregational Church
Austin Congregational Church
Avalon Park Community Church
Bethany Union Church
Church of the Good Sheperd
Faith United Church
Hyde Park Baptist Church
Irving Park Immanuel Congregational Church
Julia Gay Memorial Methodist Church
Manor Community Church
Rogers Park Congregational Church
St. James Methodist Church
Southfield Methodist Church
South Shore Community Church
Summerdale Congregational Church
United Church of Hyde Park
University Church of the Disciples
Warren Avenue Congregational Church
Wellington Avenue Congregational Church
West Side Christian Parish
Bethlehem Community Center
Chicago State Hospital
Halsted Street Institutional Church
Onward Neighborhood House
South Chicago Community Center
University of Chicago, Porter Foundation
First Congregational Church, Berwyn
Grace Methodist Church, Blue Island
Community Church, Flossmoor
Congregational Christian Church, Geneva
Community Church, Harvey
Union Church, Hinsdale
Congregational Christian Church, Homer
Congregational Church, Huntley
First Congregational Church, La Grange
First Church of Lombard, Lombard
Congregational Church, Melvin
First Congregational Church, Oak Lawn
First Congregational Church, Oak Park
Pilgrim Congregational Church, Oak Park
Community Center Foundation, Palos Park
Congregational Church, Roberts
Riverside Community Church, Rockford
Congregational Community Church, Roscoe
Congregational Church, Somonauk
Community Church, Table Grove
Friends Church, Vermilion Grove
Community Church, Westchester
First Congregational Church, Wilmette
Federated Church, Yorkville

Indiana

Methodist Church, Hamlet
First Congregational Church, Kokomo
Blue Ball Congregational Christian Church, Logansport
Congregational Christian Church, Young America

Michigan

South Congregational Church, Grand Rapids
First Congregational Church, St. Joseph
Congregational Church, Three Oaks

Montana

Congregational Church, Ballantine

North Dakota

Wells County Larger Parish

Wisconsin

Calvary Congregational Church, Twin Lakes

Council for Clinical Training

Cook County Hospital, Chicago
Elgin State Hospital, Elgin
Boston Hospital, Boston, Massachusetts
State Hospital, Columbus, Ohio
Mendota State Hospital, Madison, Wisconsin

Department of Ministry in Institutions, Church Federation of Greater Chicago
Illinois Children's Hospital-School
National Council of Churches
Department of Christian Education
The World Council of Churches
Second General Assembly in Evanston
American Friends Service Committee
Work Camps at Worms and Frankfurt, Germany
Boston University School of Theology
Interns-in-Industry

GENERAL INFORMATION

PURPOSE AND HISTORY

The Chicago Theological Seminary was founded in 1855 by a group of Congregational ministers and laymen, according to its charter, "to furnish instruction to young men preparing for the Gospel ministry" and was to be "equally open to all denominations of Christians"—a very forward-looking provision for that day. It has sought to live up to the pioneer spirit of its founders by constantly developing new features in Christian education to meet changing needs. Foreign-language institutes were maintained at one time to train leadership for the large immigrant population in the eighties. Dr. Graham Taylor, a pioneer in Christian social work, was brought to Chicago in 1892 for his lifework as professor of Christian economics in this Seminary. More recently the Seminary has pioneered in the clinical study of personality problems, in church and community surveys, both urban and rural, and in utilizing the religious values of drama and literature, music and art. It also provides practical laboratory experience for students through carefully Supervised Field Experience.

The Seminary is an accredited member of the American Association of Theological Schools.

The Congregational Training School for Women, incorporated in 1909 to meet the increasing demand for women with professional training for religious work, was merged with the Seminary in 1936.

In 1915 the Seminary moved from the near West Side of Chicago to the neighborhood of the University of Chicago, with which it was affiliated through the Divinity School of the University. This relationship was enlarged in 1943 with the creation of the Federated Theological Faculty of the University of Chicago (see pp. 23–26).

LOCATION AND BUILDINGS

The Seminary has a strategic location at Fifty-eighth Street and University Avenue, immediately adjacent to the University of Chicago and seven miles southeast of the business section of Chicago known as the "Loop." It is one block north of the Midway Plaisance, halfway between Washington and Jackson Parks, and about one mile from Lake Michigan.

Main buildings of the Seminary, completed in 1928, embody several units as follows: Graham Taylor Hall, which includes the business offices and Graham Taylor Chapel; Henry M. Hooker Hall, which houses Hammond Library; Clarence Sidney Funk Cloisters; Victor Fremont Lawson Tower; Thorndike Hilton Memorial Chapel; and two residence halls for men, Davis Hall and Fisk Hall—the former including the Joseph Henry George Commons. Other Seminary buildings are the President's House; Fensham House for women; Dor-

chester, Fisk, Kimbark, and Montgomery Houses for married students; and the Conference House (formerly Woodlawn House).

HAMMOND AND UNIVERSITY LIBRARIES

Hammond Library comprises more than 51,500 books and magazines and 8,850 pamphlets. The library unit consists of the reading-room and three levels of open stacks immediately below it. The stack rooms are provided with twenty individual compartments for the use of students and the Faculty. It is the special aim of Hammond Library to become the central repository for historical source materials relating to Congregationalism in the Middle West. Its most valuable collection, comprising 200,000 original letters, is the archives of the Congregational Home Missionary Society; as source materials for the history of American Christianity these letters rank among the most important in the country.

The University library and the libraries of the Divinity School and Meadville Theological School are also available to Seminary students for general theological study and for research. These libraries total over 2,000,000 bound and catalogued volumes.

GOVERNMENT

The government of the Seminary is in accordance with the provisions of two documents, namely, the charter, which is a permanent instrument, and the constitution, which is subject to revision.

By the terms of the charter twenty-four men and their successors were "created a body politic and corporate, to be styled 'The Board of Directors of The Chicago Theological Seminary.' " The charter also gives the directors "power to confer such degrees as are consistent with the object of the Institution."

According to the constitution (including amendments to October 12, 1950) the Board of Directors calls a convention every third year "for the purpose of electing Directors, and for the purpose of transacting such other business as the interests of the Seminary may require." The delegates to this convention are elected by the sixteen Congregational Christian State Conferences of the Middle West. The next Triennial Convention will meet in 1958.

Under the authority of the charter the constitution further provides for an Executive Committee of fifteen elected from the Board of Directors. The Executive Committee conducts the affairs of the corporation in the interim between the corporation's meetings.

The constitution also provides that "all matters pertaining to academic management shall be determined by the Administrative Council, with the approval of the Board of Directors."

The Board of Visitors is chosen, one each, by the State Conferences of Congregational Churches of the states represented at the Triennial Convention. They visit the Seminary annually and make reports to their respective conferences concerning its condition.

The Advisory Committee, consisting of ministers chosen by the Board of Directors, shall give the Seminary such counsel and recommendations as may be deemed best for its welfare, progress, and development.

The Board of Associates, composed of laymen and laywomen chosen by the Board of Directors, seeks to promote the welfare of the Seminary, strengthen the ties between the Seminary and the churches, and give counsel to the Board of Directors.

ENDOWMENT

The Chicago Theological Seminary is supported by income from its endowments, contributions from individuals, foundations, churches, and fees. Several professorships bearing the names of their founders or friends designated by them are partially endowed. Various scholarships and library funds are also covered by endowments.

General endowment funds.—Victor Freemont Lawson Legacy; F. W. Fisk Fund, for instruction in preaching; Polly Bushnell Hart Fund; Foreign Missions Endowment; Annuity Trust Fund; the Alden-Tuthill Foundation; Cora E. Middlekauff Fund; Mrs. Daniel K. Pearson Memorial Endowment of the President's Chair; New Building Fund; Mary A. Plumb Recruiting Endowment; Ralph P. Marshall Estate; Mrs. Julia M. Rogers Fund; The Briarcombe Fund; Edgar W. Miles Trust; Grant Nablo Fund.

Library endowment.—Library Endowment Fund; Alumni Library Fund; John Blatchford Memorial Reference Library Fund; Philo Carpenter Alcove Library Fund; John P. Cowling Library Fund; C. F. Gates Alcove of Missionary Intelligence Fund; J. T. Hyde Alcove Library Fund; E. S. Jones Alcove Library Fund; S. M. Moore Library Fund; J. W. Norris Library Fund; Henry J. Oiseth Library Fund; F. W. Patton (Binding) Fund; Charles Walker Library Fund; E. M. Williams Library Fund; The Standish Library Fund; G. H. Wells Library Fund.

General scholarship endowments.—The general scholarship funds include gifts given over a period of many years by churches and individuals. The following names denote donors and memorials included in the general scholarship funds:

Mrs. Lucy Bartlett, John and Flavel Bascom, Horace Billings, Mrs. Elizabeth Booth, Nathaniel Bouton, Joseph Burrage, Julius W. Butler, Leonard P. Chase, John L. Childs, A. L. Coe, Willard Cook, Eli Corwin, Jacob Crummer, N. S. Cushing, E. W. Davis, Margaret Depew, Emily Doane, John Dove, Edward Ely, J. Worcester Field, Mrs. Fisk, David Leonard Geneseo, Charles H. Goold, Charles Goodrich Hammond, Maximilian Hhorstberg, H. M. Hooker, W. Coit Hubbard, Mrs. S. L. Kennedy, J. J. Knowles, Hunt J. Lewis, John F. and Abbie F. Mendsen, R. G. Peters, Mrs. Mina C. Pfenning, Samuel Plumb, J. S. Scoville (two scholarships), Eliza M. Sherman, R. D. Stephens, P. G. Strawn, C. A. Talcott, C. L. Tank, Joseph Tilson, Elbridge Torrey, Dennis Warner, Lucy Warner, Spencer Warner.

Agard, Austin Memorial, Beloit, Blood, Chicago (two scholarships), Deer Park, Edsell, Elgin, Foster, Galva, Hayward, Hendricks, Hubbell, Illinois, Jones, Kansas, La Crosse, Laird, Lake Superior, Mack, New London, Olivet, Ottawa, Princeton, Ridgland, Wisconsin, Wolcott.

Special scholarship endowments.—Hawaiian Scholarship Fund, Carl S. Patton Scholarship Fund, Alice Hitchcock Isbell Honor Scholarship, Albert Newman

Prize Scholarship, Joseph A. Bent Scholarship Fund, Lester Curtis Research Scholarship, Etta A. Allen Scholarship Fund, Foreign Institutes Scholarship Fund, E. W. Blatchford Fellowship, C. L. Ford Fellowship, F. W. Chamberlain Scholarship, Ozora S. Davis Scholarship, Edward Pearson Drew Scholarship Fund, the Park Manor Congregational Church Scholarship Fund, Senator and Mrs. Harvey A. Penney Scholarship, and Albert W. Palmer Memorial Scholarship Fund.

Special funds.—Anna D. and Charles F. Hutslar Student Loan Fund, Alma B. Kincheloe Student Loan Fund, Sadie M. Libby Student Loan Fund, Nina B. Payne Scholarship and Loan, and the Lucretia Ambrose Walker Prize.

ENDOWED PROFESSORSHIPS

Sweetser and Michigan Professor of Early Christianity, Iowa Professor of Religious Education, Illinois Professor of Christian Theology, New England Professor of New Testament Interpretation, and the Stone Professor of Sociology of Religion. The office of President of The Chicago Theological Seminary is on the Mrs. Daniel K. Pearson Memorial Foundation.

THE FEDERATED THEOLOGICAL FACULTY OF THE UNIVERSITY OF CHICAGO

LAWRENCE A. KIMPTON, Chancellor of the University of Chicago.
R. WENDELL HARRISON, Dean of the Faculties of the University of Chicago.

OFFICERS OF ADMINISTRATION OF THE FEDERATION OF THEOLOGICAL SCHOOLS

ERALD CARL BRAUER, Dean of the Federated Theological Faculty.
WILLIAM BARNETT BLAKEMORE, Dean of the Disciples Divinity House, and member of the Cabinet of the Federation.
WALTER HARRELSON, Dean-Elect of the Divinity School of the University of Chicago.
WILLIAM NELSON HAWLEY, Acting Dean and Dean of Students of the Divinity School of the University of Chicago, and member of the Cabinet of the Federation.
ARTHUR CUSHMAN MCGIFFERT, JR., President of the Chicago Theological Seminary on the Mrs. Daniel K. Pearson Memorial Foundation, and Chairman of the Cabinet of the Federation.
WALLACE WOODSOME ROBBINS, President of the Meadville Theological School, and Secretary of the Cabinet of the Federation.
PHILIP ALGOT ANDERSON, Dean of Students in the Chicago Theological Seminary.
WILLIAM NATHANIEL WEAVER, Assistant Dean of Students in the Divinity School and Assistant to the Dean of the Divinity School of the University of Chicago.
CARL ELDON WENNERSTROM, Adviser to Students in the Meadville Theological School.
DAVIDA BOYD LEWIS, Assistant to the Dean of the Federated Theological Faculty.
ELSIE H. MCFADDEN, Registrar and Director of Admissions in the Chicago Theological Seminary.
MARGARET BOELL, Librarian of the Meadville Theological School Library.
EVAH OSTRANDER KINCHELOE, Librarian of the Hammond Library of the Chicago Theological Seminary.
FRANK M. VANDERHOOF, Librarian of the Swift Hall Library.
MARY W. MCCULLOCH, Assistant Librarian of the Swift Hall Library.

THE ACADEMIC POLICY COMMITTEE OF THE FACULTY (ADVISORY TO THE DEAN OF THE FACULTY)

EWARD HILTNER (term expires 1957).
IDNEY EARL MEAD (term expires 1955).
AMES HASTINGS NICHOLS (term expires 1955).
RESTON THOMAS ROBERTS, JR. (term expires 1957).
OHN COERT RYLAARSDAM (term expires 1955).
OSS SNYDER (term expires 1957).
OACHIM WACH (term expires 1956).

MEMBERS OF THE FEDERATED THEOLOGICAL FACULTY

AMES LUTHER ADAMS, S.T.B., PH.D., Caleb Brewster Hackley Professor of Religious Ethics.
. PIERCE BEAVER, PH.D., Professor of Missions.
HERRLEE GLESSNER CREEL, PH.D., Professor of Early Chinese Literature and Institutions (as Chairman of the Department of Oriental Languages and Literatures).
HARLES HARTSHORNE, PH.D., Professor of Philosophy (will resign September 30, 1955).
AMUEL C. KINCHELOE, PH.D., Stone Professor of Sociology of Religion.
ERNARD MACDOUGALL LOOMER, PH.D., Professor of Philosophy of Religion.
RTHUR CUSHMAN MCGIFFERT, JR., A.M., D.B., D.D., LITT.D., LL.D., Professor of American Religious Thought.
ALPH MARCUS, PH.D., Professor of Hellenistic Culture.
ERNARD EUGENE MELAND, D.B., PH.D., Professor of Constructive Theology.
WALLACE WOODSOME ROBBINS, D.B., S.T.D., Ellery Channing Butler Professor of Preaching and Ministry.
OACHIM WACH, PH.D., TH.D., Professor of History of Religions.
HAROLD RIDEOUT WILLOUGHBY, D.B., PH.D., D.D., LITT.D., Professor of Christian Origins (will retire June 30, 1955).

Friedrich Heiler, Ph.D., D.D., Hon.D.D., Professor of History of Religions, University of Marburg; Visiting Professor in History of Religions (Autumn, 1955).
William Barnett Blakemore, D.B., Ph.D., Associate Professor of Practical Theology.
Raymond A. Bowman, D.B., Ph.D., Associate Professor of Oriental Languages.
Jerald Carl Brauer, D.B., Ph.D., Associate Professor of Church History.
Robert M. Grant, Th.D., Associate Professor of New Testament.
Seward Hiltner, Ph.D., D.D., Associate Professor of Pastoral Theology.
Daniel Thomas Jenkins, A.M., D.B., Associate Professor of Ecumenical Theology (Autumn, 1955).
Sidney Earl Mead, Ph.D., Associate Professor of History of American Christianity.
James Hastings Nichols, Ph.D., Associate Professor of Modern Church History.
Victor Obenhaus, D.B., Ed.D., Associate Professor of the Church in Agricultural and Industrial Life.
Preston Thomas Roberts, Jr., Ph.D., Associate Professor of Theology and Literature.
John Coert Rylaarsdam, D.B., Ph.D., Associate Professor of Old Testament Theology.
Ross Snyder, Ed.D., Iowa Associate Professor of Religious Education.
John Beauchamp Thompson, D.B., D.D., Associate Professor of Christian Ethics.
Granger Ellsworth Westberg, D.B., Associate Professor of Pastoral Care.
Allen Paul Wikgren, Ph.D., Associate Professor of New Testament Language and Literature.

Thomas Mallary Fitzpatrick, Jr., D.B., Assistant Professor of the Ministry.
John Frank Hayward, D.B., Ph.D., Assistant Professor of Religion and Art.
Joseph Mitsuo Kitagawa, D.B., Ph.D., Assistant Professor of History of Religions.
Perry Deyo LeFevre, D.B., Ph.D., Assistant Professor of Theology and Education.
Jaroslav Jan Pelikan, D.B., Ph.D., Assistant Professor of Historical Theology.
William Alvin Pitcher, D.B., Instructor in Ethics and Society.
Merrill Mead Parvis, D.B., Ph.D., Litt.D., Research Associate in New Testament (Assistant Professor).

MEMBERS EMERITUS OF THE FEDERATED THEOLOGICAL FACULTY AND OF THE FACULTIES OF THE SCHOOLS PRIOR TO THE FEDERATION

Walker Moore Alderton, A.M., D.B., LL.D., Associate Professor Emeritus of Student Field Work.
Edward Scribner Ames, D.B., Ph.D., LL.D., Professor Emeritus of Philosophy, University of Chicago.
William Clayton Bower, A.M., LL.D., D.D., Professor Emeritus of Religious Education, Divinity School, University of Chicago.
Ernest John Chave, A.M., Ph.D., Professor Emeritus of Religious Education.
Fred Eastman, Litt.D., Professor Emeritus of Biography and Drama.
Charles Whitney Gilkey, A.M., D.B., D.D., L.H.D., Professor Emeritus of Preaching.
Edgar Johnson Goodspeed, D.B., Ph.D., D.D., L.H.D., Litt.D., LL.D., Ernest D. Burton Distinguished Service Professor Emeritus of Biblical and Patristic Greek, Divinity School, University of Chicago.
Albert Eustace Haydon, D.B., Ph.D., Professor Emeritus of Comparative Religion, University of Chicago.
Charles Thomas Holman, A.M., D.B., D.D., Professor Emeritus of Pastoral Duties.
William A. Irwin, A.M., D.B., Ph.D., Professor Emeritus of Old Testament Language and Literature.
Charles H. Lyttle, A.M., D.B., Th.D., James Freeman Clarke Professor Emeritus of Church History.
William Warren Sweet, D.B., Ph.D., D.D., Litt.D., Professor Emeritus of History of American Christianity.
Henry Nelson Wieman, Ph.D., D.D., Litt.D., Professor Emeritus of Christian Theology.
Winfred Ernest Garrison, D.B., Ph.D., Litt.D., LL.D., Associate Professor Emeritus of Church History, Divinity School, University of Chicago.

LECTURERS IN THE SCHOOLS CONSTITUTING THE FEDERATION

Philip Algot Anderson, Jr., D.B., Ph.D., Lecturer on the Ministry, Chicago Theological Seminary.
William Nelson Hawley, A.M., D.B., Lecturer on the Ministry, Divinity School, University of Chicago.

Charles Clayton Morrison, Ph.D., D.D., Lecturer on Problems of Contemporary Life, Chicago Theological Seminary.
Alfred W. Swan, B.B., D.D., Lecturer on Homiletics, Chicago Theological Seminary.
Frank M. Vanderhoof, B.L.S., D.B., Ph.D., Lecturer on Divinity, Divinity School, University of Chicago.
Richard Vikstrom, Lecturer on Music, Meadville Theological School.
William Nathaniel Weaver, A.M., D.B., Lecturer on the Ministry, Divinity School, University of Chicago.

INTRODUCTION TO THE FEDERATION OF THEOLOGICAL SCHOOLS

The Federated Theological Faculty was created on July 1, 1943. Since that time it has served as the faculty of the Divinity School of the University of Chicago, of the Chicago Theological Seminary, of the Disciples Divinity House, and of the Meadville Theological School. Prior to 1943, the Divinity School, the Chicago Theological Seminary, and the Meadville Theological School had each maintained more or less complete faculties of their own; the Disciples Divinity House had maintained a partial faculty while also drawing upon the resources of the faculty of the Divinity School. Since the creation of the Federated Theological Faculty, separate faculties of the four schools have ceased to exist. To be a member of the Federated Theological Faculty, one must be elected a member of the Faculty by each school. All regular members of the Federated Theological Faculty have been appointed by all Boards of Directors or Trustees of each school and of the University of Chicago.

The total theological enterprise on the Quadrangles at the University of Chicago is sometimes referred to as the "Federation of Theological Schools." This term is accurate, since there is a single faculty, a single curriculum, and a single policy on academic matters. But the several schools have not merged all their interests into a single corporate or legal body. Each school retains its own property, its own student body, its own financial policies (except for purposes of instruction and research), its relations to its own church constituency; each participates with the Faculty in the guidance of its students and holds residually all its own academic powers (although these are, for the life of the agreement, in the hands of the Federated Theological Faculty).

This is a unique experiment in an interdenominational approach to theological education in the United States of America. During its first ten years, many problems in connection with this pioneering attempt at co-operation were solved. In 1953 certain changes were made in the terms of the agreement among the several schools and the University, in order to make for more effective co-operation and action. At the present time, the following is a summary description of the way the Federation operates.

Leadership of all academic affairs is vested in the Dean of the Federated Theological Faculty. The Dean acts with the advice and counsel of the entire Faculty and also has available the counsel of the Academic Policy Committee of the Faculty—a committee elected by the Faculty. The Dean, with the approval of the Faculty, may set up such committees, divisions, fields, or departments of the Faculty as seem to him best adapted to fulfil the total purposes.

All students do their work under the direction of the Federated Theological Faculty. The indication that any student has satisfactorily completed a course of studies leading to a degree can be given only by the Faculty itself, or by its appropriate committee, or by its Dean. The A.M. and Ph.D. degrees are actually awarded, however, only by the University of Chicago; while the D.B. degree may be awarded by the University alone, through the Divinity School, or by the University in collaboration with the Chicago Theological Seminary, the Disciples Divinity House, or the Meadville Theological School. There is no difference in the basic curriculum for the D.B. degree between students enrolled in the Divinity School and those enrolled through the other schools, except that any school may specify certain courses which the Faculty shall include within the curriculum. The principal difference is the way in which the degree is actually awarded.

Although each school maintains its own financial affairs, takes care of its own buildings, of scholarship aid for its students, and of similar matters, it makes an appropriate contribution toward a general budget for the work of the Faculty. Thus all expenditures for instruction and research (including the salaries of all members of the Faculty) appear on a general Federated

Theological Faculty budget. This budget must be approved each year by the Boards and appropriate officers of each school.

The formal agreement among the several schools and the University specifies certain other matters that are important for the actual work. For example, provision is made for a Cabinet consisting of the administrative heads of each of the four schools. The Cabinet is charged with handling the relations between the several schools and the Dean of the Faculty. There is also permissive provision for an Inter-Board Committee on Academic Affairs, to provide a channel of communication among the Boards of the respective schools, and between the Boards and the Faculty through its Dean.

The agreement also specifies the way in which persons may be appointed to the Faculty, in accordance with which nominations are made through regularly established faculty procedures to the Dean, whose recommendation goes to all Boards through the heads of the several institutions. Exception is made in that any school may appoint special lecturers or part-time instructors for its own purposes, although such persons are not regular members of the Faculty.

Each school may, according to the agreement, maintain an Administrative Council consisting of any members of the Faculty it chooses to select plus such other persons as it may wish to appoint. Such a Council may do various things to promote the particular interests of the school but it does not serve as an academic body.

ADMISSION REQUIREMENTS

The four schools of the Federation of Theological Schools are open without discrimination to students of all denominations. Women are admitted upon the same terms as men.

A student may be admitted to any of the four schools of the Federation under any one of the following conditions.

1. If the student has been awarded any one of the Bachelor's degrees now offered by the University of Chicago, he may be admitted without taking the tests described in the following section.

2. If the student has been awarded a Bachelor's degree from an accredited college or university, has had a satisfactory record, and passes the tests described in the following section, he may be admitted. Any deficiencies revealed by the tests and by his academic record must be removed to the satisfaction of the Committee on Admissions.

3. If the student has not received a Bachelor's degree from an accredited college or university, but passes the tests described in the following section, he may apply to the Committee on Admissions for determination of the extent of his academic deficiencies; and with a plan whereby those deficiencies may be made up, he may be admitted. Such students who are under twenty-five years of age will be expected to have completed a minimum of two years of liberal arts studies in an accredited college or university.

TESTS AND DEFICIENCY REQUIREMENTS

1. The University of Chicago *Entrance Tests* are designed to test problem-solving, reading, and writing abilities.

2. The University of Chicago *General Education Tests* include five areas of information: biological sciences, physical sciences, mathematics, humanities, and social sciences. These are multiple-choice, objective examinations. Both the *Entrance Tests* and *General Education Tests* may be taken by the candidate elsewhere than in Chicago. But the candidate is responsible for initiating such arrangements.

3. Entrance deficiencies, which must be made up to the satisfaction of the Committee on Admissions, are assessed in part on the basis of the scores of the tests described above. As a general rule, the applicant is expected to place satisfactorily in the humanities, social sciences, and at least one of the remaining three (mathematics, biological sciences, and physical sciences). In those cases where the applicant falls below the minimum satisfactory scores, but is still granted admission, he is expected to take work to make up the deficiency in the appropriate area.

4. If a student is to be awarded a Bachelor's degree from an accredited college or university and has taken the appropriate *Graduate Record Examinations*, it may be possible to substitute such test results (if satisfactory) for the *Entrance Tests* and *General Education Tests* of the University of Chicago.

ADMISSIONS PROCEDURES

Admission to study under the Federated Theological Faculty is initiated by applying to the admissions officer of one of the four institutions that constitute the Federation:

The Chicago Theological Seminary. Applicants seeking admission to the Federation through this institution should secure application forms from the Director of Admissions of the Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Both forms should be filled out in full and returned to the Registrar of the Chicago Theological Seminary, 5757 University Avenue, Chicago 37, Illinois. Each applicant is asked to submit a statement of vocational purpose and a description of the formative influences upon his religious, educational, and vocational decisions.

The Divinity School of the University of Chicago. Persons seeking admission to the Federation through this institution should obtain an application form from the Dean of Students of the Divinity School and return it to his office, 101 Swift Hall, The University of Chicago, Chicago 37, Illinois. The applicant's initial correspondence with the Dean of Students should include an adequate statement of his motivation and objectives as a graduate student of religion. The applicant is urged to meet the Dean of Students for a personal interview before the conclusion of his admission procedure, if at all possible. In addition to the two academic recommendations requested in the application for admission, the Divinity School requires the student to ask two persons in professional life (e.g., a minister, teacher, physician) to write letters of recommendation to the Dean of Students concerning the nature of the applicant's religious interest and motivation, his character, and his intellectual ability.

The Disciples Divinity House. Students seeking admission to the Federation through this institution should request an application form from, and return it to, the Dean of the Disciples Divinity House, 1156 East Fifty-seventh Street, Chicago 37, Illinois. The applicant's initial correspondence with the Dean should include an adequate statement of his motivation and objectives as a graduate student of religion.

The Meadville Theological School. Applicants seeking admission to the Federation through this institution should request an application form from, and return it to, the President of the Meadville Theological School, 5701 Woodlawn Avenue, Chicago 37, Illinois. The application should be accompanied with whatever references are required relating to the applicant's religious interest, character, scholastic ability, and health, as well as the approval of his denomination.

PRETHEOLOGICAL STUDIES

The following minimal list of studies may be used as a guide by the student in planning his pretheological work.

1. Two years' work in the social sciences, including at least one course in psychology and one course in economics.
2. Two years' work in the humanities, including one year's work in English and/or American literature and at least one course in philosophy.
3. Competence in English composition.
4. A reading knowledge of a foreign language or two years' work in studies in cultures other than British and American (e.g., history, art, literature, philosophy).
5. One year's work in mathematics and the natural sciences.

DEGREES

Immediately following is a statement of the way in which the Faculty is organized to help students with degree programs, first under "Committees for Degrees," and then under "Fields of Interest" and "Operational Areas." There is then a summary statement of general requirements in relation to all degrees, followed by a section on the Qualifying Examinations. Then some detailed descriptions of the D.B., A.M., and Ph.D. programs.

Information on the relation between degree programs and vocational objectives is presented in a later section.

An interpretation of the nature and structure of the curriculum is made just preceding the listing of courses.

COMMITTEES FOR DEGREES

The requirements for the several degrees are determined and controlled by appropriate faculty committees, acting on behalf of the entire Faculty. The responsibilities, jurisdiction, and personnel of these committees are stated below.

The Committee on Admissions and Pretheological Studies

This Committee controls admission standards and procedures and the assessment of deficiencies in relation to general education.

J. C. Brauer (Chairman), W. N. Hawley (Secretary), P. A. Anderson, W. B. Blakemore, A. C. McGiffert, Jr., W. W. Robbins, W. N. Weaver.

The D.B. Degree Committee

A student working for the D.B. degree is under the joint supervision of this committee and the administrative officer or body of the school in which he is registered. In relation to students working for the D.B. under the Specialized Program, this committee (acting for the Faculty) approves the choice of the field of specialization, the courses to be taken in the field of specialization, the choice of a dissertation (or D.B. essay) subject, and the proposed adviser. It also admits this student to candidacy. For the D.B. student under the Generalized Program, decisions of the kind indicated above are not required. For all D.B. students, guidance on the order and sequence of their courses of study is given by the appropriate administrative officer or body of the school in which they individually are registered. This particular administrative officer or body also may set particular courses for the student to take beyond the degree requirements established by the Faculty.

J. C. Brauer (Chairman), W. B. Blakemore, T. M. Fitzpatrick, J. F. Hayward, J. M. Kitagawa, J. J. Pelikan, W. A. Pitcher, A. C. McGiffert, Jr., W. W. Robbins, R. Snyder. *Ex officio:* P. A. Anderson, Jr., W. N. Hawley, W. N. Weaver, C. E. Wennerstrom.

The A.M.–Ph.D. Committee

A student working for the degree of Master of Arts or of Doctor of Philosophy comes under the supervision of the committee on these degrees. This committee supervises all the formal steps in the progress of the individual student toward the degrees. It passes upon the student's choice of a field of specialization, the adviser, and the dissertation subject. It admits the student to candidacy and has general supervision of his program of study.

J. C. Rylaarsdam (Chairman), W. N. Hawley (Secretary), J. L. Adams, R. P. Beaver, R. M. Grant, S. Hiltner, B. M. Loomer, J. H. Nichols, P. T. Roberts, Jr., J. Wach.

FIELDS OF INTEREST

The curricular offerings of the Federated Theological Faculty are grouped into the following fields for purposes of specialization: Bible, Christian Theology, Ethics and Society, History of Christianity, History of Religions, Religion and Art, Religion and Personality. For the supervision of curricular offerings within a field, the establishment of field examinations for the doctorate, and the consideration of problems that affect the field as a whole, the Faculty is grouped into Field Committees. Their membership is as follows:

Bible

J. C. Rylaarsdam (Chairman), R. A. Bowman, R. M. Grant, R. Marcus, A. P. Wikgren, H. R. Willoughby.

Christian Theology

B. E. Meland (Chairman), J. F. Hayward, D. T. Jenkins, P. D. LeFevre, B. M. Loomer, A. C. McGiffert, Jr., J. J. Pelikan, P. T. Roberts.

Ethics and Society

J. L. Adams (Chairman), S. C. Kincheloe, V. Obenhaus, W. A. Pitcher, J. B. Thompson.

History of Christianity

J. H. Nichols (Chairman), R. P. Beaver, J. C. Brauer, R. M. Grant, S. E. Mead, J. J. Pelikan.

History of Religions

J. Wach (Chairman), J. M. Kitagawa, R. P. Beaver,* J. C. Brauer.*

Religion and Art

P. T. Roberts (Chairman), J. F. Hayward, B. E. Meland,* W. W. Robbins,* J. B. Thompson.*

Religion and Personality

S. Hiltner (Chairman), P. D. LeFevre, R. Snyder, G. Westberg.

OPERATIONAL AREAS

"Operational Areas" refers, in general, to what is usually called the "practical" or "functional" areas, such as preaching, pastoral care, and religious education. A more extensive definition is presented under the later section on "Courses of Instruction."

The planning not only of work in the Operational Areas, but also for the relationship of work in those areas to work in the seven Fields of Interest, is in the hands of the Committee on the Ministry. The general functions of this committee may be stated as: concern for the work of the ministry as professional in character, unified in role and outlook, and religiously committed; and the promotion of scholarly understanding of the offices, activities, and operations of the church and of the minister. This committee exercises general supervision over the courses in the curriculum dealing explicitly with functions and operations, over the field or clinical experience of students as related to the rest of their study, and over any other activities designed to foster integration of knowledge and the capacity for professional performance.

The membership of the Committee is: R. Snyder (Chairman), T. M. Fitzpatrick (Secretary), W. B. Blakemore, W. N. Hawley,† S. Hiltner, P. D. LeFevre, B. M. Loomer, A. C. McGiffert, Jr., V. Obenhaus, W. W. Robbins, G. Westberg.

GENERAL REQUIREMENTS FOR DEGREES

The work of the Federated Theological Faculty is arranged to provide instruction leading to the degrees of Master of Arts, Bachelor of Divinity, and Doctor of Philosophy. The scholastic qualifications for any particular degree are enumerated under the appropriate degree heading.

The student's recommendability for a position of religious leadership is a necessary prerequisite to his candidacy for any degree. Such recommendability is based upon the judgment of the Faculty with respect to the student's moral and personal integrity as well as his intellectual ability and integrity.

A University of Chicago degree, following minimal residence requirements, is based upon the student's competence and integrity rather than upon a rigidly specified program of courses and residence requirements.

In general, for the A.M. degree this registration will amount to a full program of work for a *minimum* of six or seven quarters after the traditional A.B. degree; for the D.B. degree, nine quarters; for the Ph.D. degree, twelve to fifteen quarters. It should be emphasized, however, that these degrees are not conferred on the completion of a specified number of courses, or after a given period of residence, but rather upon a demonstration of competence and the completion of the specified requirements of the field concerned. Most students find it necessary to spend more than the minimum indicated in order to complete these requirements. It is not necessary for the student to spend all this time in continuous residence carrying a full program of work. Students who carry a reduced program will require more time to complete the requirements.

In the case, however, where it is established that because of training obtained elsewhere, or because of private study or unusual ability, a student is able to satisfy the requirements for a degree *without making use of the facilities of the University* for the minimum time specified, upon the recommendation of the field or school concerned and/or the appropriate Faculty Committee, and with the consent of his Dean of Students, he may be granted the degree with a total registration less than the minimum number of courses or quarters in residence, as out-

* Advisory Member.

† As Acting Dean of the Divinity School and Advisory Member.

lined above. While such liberal interpretation may be made in exceptional circumstances, *in no case will a degree be awarded with fewer than three quarters of residence or nine courses of registration in the University.*

It should be noted that all students doing informal work in preparing a dissertation or special project, although they may have finished the formal program of courses for the degree and satisfied in full the minimum residence requirement, are required to register for not less than one course a quarter in the interim prior to receiving the degree if they are making any use whatever of the facilities of the University. In the quarter in which a degree is to be conferred, the student must be registered for a minimum of one course, or must pay an equivalent fee.

QUALIFYING EXAMINATIONS

As indicated below in the specific statements of requirements for degrees, all degree candidates must take and pass a certain number of qualifying examinations. These are all "comprehensive" examinations in two senses: first, that they examine the student on his mastery of material from more than one course; and, second, that they attempt to test his mastery, at the elementary level of graduate study, of the basic principles of the particular fields. They are "qualifying" examinations in the sense that failure to pass the examinations specified at the appropriate level is considered evidence of the student's unreadiness to proceed with further work toward the degree. They are not "qualifying" examinations in any sense that would imply that the student who passes the requisite examinations at the requisite level is automatically capable of fulfilling the further requirements for the degree.

The same qualifying examinations are taken by students in connection with all degrees. Candidates for the D.B. and A.M. degrees must pass each examination with a grade of *C* or better. Candidates for the Ph.D. degree must pass each examination with a grade of *B* or better.

The qualifying examinations are given twice each year, during the Autumn and Spring quarters. They are written examinations, ordinarily three hours each in length.

Any student wishing to take one or more qualifying examinations must register his intention to do so with the office of the Dean of the Faculty, and specify which examinations, at least three weeks prior to the time when the examinations are to begin.

If he subsequently decides against taking the examination, he must so indicate in writing, prior to the date of examination, together with a statement of the reason for his withdrawal.

The student who fails to pass a qualifying examination with the requisite grade on his first attempt is permitted a second opportunity. If he also fails on the second attempt, he must submit a formal petition to the committee controlling the degree he seeks (D.B. or A.M.–Ph.D.) explaining in full the circumstances, and indicating why he believes himself now better prepared. Such petitions are approved only when accompanied by clear evidence that the student has taken appropriate and significant steps to overcome his deficiency.

The content of the qualifying examinations varies with the nature of the particular field. But it is the intent of all these examinations to test the student's mastery of the basic principles of the field, when seen at the level of graduate study. These examinations are sometimes referred to as testing the student's "general education in religion." This is a true description in that they do not aim at the advanced, technical aspects of any field that would be tested, for example in the Field Examination for the Ph.D. degree. But it may give a false impression if the student should wrongly conclude that "general education in religion" implies no need to know anything in particular.

Sample copies of selected qualifying examinations that have been given in the past are available from the office of the Dean of the Faculty. These are made available in order to help students understand the general intent of the examinations.

As noted in the description of requirements for the Ph.D. degree, the student entering with a D.B. degree from another theological school may take as many of the qualifying examinations as he wishes on the first occasion they are given following his registration here. If he does so (and he is urged to do so), he is given full credit for any examinations he passes at the requisite level; but if he fails to pass any of the examinations at the requisite level, this is not entered as a demerit against him on his official record.

In taking qualifying examinations, students supply their own materials, examination books, readable sheets of paper, or whatever they choose that is readable by the examiners. For students who typewrite, permission can sometimes be given to type the examination in a special room assigned for that purpose. Students' names are not placed on the examination

papers, but each student is assigned a number which is placed on every page or unit of his written material. This anonymity is to minimize any chance of bias, in either direction, on the part of the examination readers.

BACHELOR OF DIVINITY

The degree of Bachelor of Divinity is awarded by the University of Chicago through the Divinity School, or by the University in co-operation with each of the other schools making up the Federation. Two types of programs are offered for this degree: the *Generalized Program* and the *Specialized Program.*

The two D.B. programs, described in detail below, differ chiefly in that, in one, nearly all the courses are prescribed, while in the other, more study is done in one field than in others. The decision as to which of these two programs to elect is left to the individual student with the guidance of the Dean of Students of his school. The two programs are offered on the assumption that individual differences among students may make one or the other more relevant in individual instances. One program is not regarded as superior to the other for all students.

Some students "come alive" in their theological education only after they have explored some particular field in more depth than the core-sequence of courses permits. Where this occurs, the student is likely to see in a new light the other fields he is studying. Other students find that the Generalized Program makes relationships among disciplines "come alive" to them, and gives them impetus to further learning while engaged in the work of their profession. The Deans of Students attempt to help a student to assess these two types of program in relation to personal needs and interests. Since most of the program for the first year or so is likely to be the same in any circumstances, a decision between them ordinarily may be postponed at least until the beginning of the student's second year.

THE GENERALIZED PROGRAM

This type of D.B. program is a completely prescribed course of study.

The requirements and procedures for the Generalized Program and the general order in which these should be fulfilled are as follows:

1. A minimum of three full quarters of resident study with the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education as determined by the Dean of Students of the school in which the student is enrolled.

3. Evidence of creditable work in pretheological subjects equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional degree of Bachelor of Arts from an accredited college or university does not need to meet this requirement. This requirement is controlled by the Committee on Admissions and Pretheological Studies and is administered by the Dean of Students in the school in which the student is enrolled.

4. Excellence in speech adequate for professional effectiveness is required. Satisfactory completion of OA 300 will normally meet this requirement. The student may, however, be required to take additional work.

5. The satisfactory passing of written examinations over material covered in seven major sequences of courses representing the basic material of the seven fields of interest. Together, these sequences of courses constitute the program of general education in religion, along with the courses in the operational areas. The examinations on the material covered by the courses are required: the courses themselves are not required. The minimum passing grade is *C* in each examination. The student may take the sequences of courses, and the examinations on the material with which they deal, in any order approved by the Dean of Students of his school. The sequences of courses, within the seven Fields of Interest, are as follows:

a) The four-course sequence in the Bible: OT 310, OT 311, NT 310, NT 311.
b) The three-course sequence in Constructive Theology: CT 343, CT 344, CT 345.
c) A three-course sequence in Ethics and Society, including ES 300, and either ES 301 and ES 302, or ES 303 and ES 304.
d) The four-course sequence in the History of Christianity: CH 301, CH 302, CH 303, CT 318. Students who began their study in prior years have alternative possibilities in regard to this sequence, about which the appropriate Dean of Students should be consulted.
e) The two-course sequence in History of Religions: HR 301, HR 302.

f) The two-course sequence in Religion and Art: RA 301, RA 302.
g) The three-course sequence in Religion and Personality: RP 301, RP 302, RP 303.

6. The satisfactory passing of a written examination dealing with the material covered in a two-course sequence on the Nature of the Church: OA 304, OA 305.

7. The satisfactory passing of the course work in the following courses of the Operational Areas: OA 300, OA 301, OA 302.

The examination and course requirements for this degree program are summarized in the following schedule:

	Autumn	Winter	Spring
8:30 MWF	RA 301, OA 300	RA 302, OA 301	OA 302
9:30 MWF	OT 310, NT 310	OT 311, NT 311	CT 318
10:30 MWF	CH 301, OA 305	CH 302	CH 303, OA 304
1:30 MWF	RP 301	RP 302	RP 303
2:30 MWF	CT 343	CT 344	CT 345
3:30 MWF	.....	HR 301	HR 302
8:30–10 TuTh	OA 300, CT 321	OA 301, CT 322	OA 302, CT 323
10–11:30 TuTh	ES 300	ES 303	ES 304 and ES 301

8. No dissertation is required.

9. Field-work requirements are at the option of the individual school.

THE SPECIALIZED PROGRAM

The requirements and procedures for the Specialized Bachelor of Divinity Program are listed below. Subject to the advice of his Dean of Students, the student may fulfil these requirements in any order.

1. A minimum of three full quarters of resident study with the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education as determined by the Dean of Students of the school in which the student is enrolled.

3. Evidence of creditable work in pretheological subjects equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional degree of Bachelor of Arts from an accredited college or university does not need to meet this requirement. This requirement is controlled by the Committee on Admissions and Pretheological Studies and is administered by the Dean of Students in the school in which the student is enrolled.

4. Excellence in speech adequate for professional effectiveness is required. Satisfactory completion of OA 300 will normally meet this requirement. The student may, however, be required to take additional work.

5. The satisfactory passing of written examinations over material covered in three specified sequences. The courses in these sequences are enumerated under the Generalized D.B. Program.

a) The four-course sequence in Bible (see 5, *a*, above).
b) The three-course sequence in Constructive Theology (see 5, *b*, above).
c) The four-course sequence in History of Christianity (see 5, *d*, above).

6. The satisfactory passing of a written examination in one of the other four sequences. The student may choose his sequence.

7. A year's work (about nine or ten courses) in a field of specialization which includes cognate areas both inside and outside the courses offered by the Federated Theological Faculty. This year of specialization should be based upon one of the four sequences mentioned in paragraphs 5 and 6.

8. A dissertation written under an adviser in the field of specialization and approved by this adviser.

9. The choice of the field of specialization, the dissertation subject, the adviser on the dissertation, and the courses to be taken in the field of specialization must be approved by the D.B. Committee on a written application from the student, which application is to be endorsed by the proposed adviser. The application should contain an elaboration of the procedure, materials, and guiding ideas to be used in the writing of the dissertation. The dissertation is subject to University of Chicago standards for dissertations. The written form of the dissertation must be approved by the adviser no later than one month before the convocation at which the student expects to receive the degree.

Members of the Alumni Council attending Ministers' Week, February, 1955. *Left to right* (*front row*): Richard J. Wichlei, '45, Two Rivers, Wis.; Theodor F. Stoerker, '34, Whiting, Ind.; Melvin L. Frank, '41, Kokomo, Ind.; Thompson Sampson, '45, Mundelein, Ill.; (*back row*): Paul A. Gettinger, '52, Osceola, Ind.; Ward L. Stephenson, '50, Algonquin, Ill.; George E. Burton, '51, St. Louis, Mo.; Scott Libbey, '54, Red Oak, Iowa; Edwin O. Berreth, '45, Ekalaka, Mont.; James W. Schaefer, '54, Chicago, Ill.; and Richard L. Ford, '50, Greenville, Mich.

WHAT C.I.S. GRADUATES WITH A BACHELOR OF DIVINITY DEGREE DURING THE PAST 25 YEARS ARE DOING

Parish Ministry	78%
Directors of Religious Education	1%
Foreign Field	6%
Teaching	8%
Denominational Executives	3%
Related Religious Fields	3%
Non-religious Work	1%
	100%

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An Aerial View of the University of Chicago Neighborhood.

o the Main Buildings of The Chicago Theological Seminary

A group of 129 students representing fifty-four colleges and universities from fourteen different states attended the Spring 1955 Church Vocations Conference at The Chicago Theological Seminary.

The group pictured here, in front of the Men's Dormitory with Mrs. Robert M. McFadden, Registrar and Director of Admissions, and Dr. Victor Obenhaus, Associate Professor of Church in Agricultural and Industrial Life, are ready to depart on a tour of Chicago area institutions which symbolize a variety of opportunities for Christian Service.

The Class of 1954 join President McGiffert in prayer at the close of the Ninety-sixth Commencement. All students of The Chicago Theological Seminary are enrolled with the Federated Theological Faculty of the University of Chicago, which offers study toward the B.D., M.A., and Ph.D. degrees within a unified curriculum under an interdenominational university faculty.

10. Other courses to be taken, or work to be done, by the student are to be determined in consultation between the student and the Dean of Students of his school. Normally, the total number of courses taken toward this degree totals twenty-seven. In selecting the additional courses, beyond those specified above, the student and his Dean of Students will ordinarily be concerned: first, that any obvious gaps in the student's knowledge be made up; second, that he take such work as may be needed to complete his orientation to his own denomination; third, that he take such work in the Operational Areas as may be needed to complete his capacity for professional religious leadership; and, fourth, that in all decisions about courses, the individual needs and potentialities of the individual student be carefully considered.

11. Field-work and field-experience requirements are in part at the option of the individual school. Course-credit toward the twenty-seven courses normally required is ordinarily limited to one unit. Under special arrangements, however, additional credits may be given for supervised field study that has academic dimensions. For example, for students specializing in Religion and Personality, one or more units of credit may be granted for Clinical Pastoral Training when under competent supervision, assisted by the faculty of this field, and when request is submitted in advance. Credit is not given for field experience unless it is adequately supervised and contains academic dimensions in its activity and supervision.

MASTER OF ARTS

The program of study leading to the A.M. degree is designed for two groups of people. First, it is intended for students who already hold the D.B. degree from another school, but who wish to carry out additional study in a special field for a period of about two years, without proceeding to fulfil all the requirements for the Ph.D. degree. (For D.B. graduates under the Federated Theological Faculty, see note below.) Second, it is designed for students entering from undergraduate colleges who desire to acquire some competence and some knowledge of the field of religion but who are not prepared to undertake all that is required for the D.B. degree. Since the A.M. degree, for the second group of students, barely meets the minimum believed by the Faculty to be essential for positions of religious leadership in local churches, Christian associations, secondary schools, and elsewhere, these students are ordinarily encouraged to proceed toward the D.B. degree instead, if that is possible. Where it is not, the student is ordinarily encouraged by his Dean of Students to take certain courses beyond those required for the degree. Specialized work toward the A.M. degree is offered in only three of the Fields of Interest: Ethics and Society, Religion and Art, and Religion and Personality. The degree is not offered in the remaining four Fields of Interest in the curriculum.

The requirements and procedures for the Master of Arts degree, and the general sequence in which these should be fulfilled, are as follows:

1. A minimum of three full quarters of residence under the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education (in liberal arts) as determined by the Dean of Students of the Divinity School.

3. Evidence of creditable work in pretheological studies equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional Bachelor of Arts degree from an accredited college or university will have satisfied this requirement. This requirement is controlled by the Committee on Admissions and Pretheological Studies and is administered by the Dean of Students in the Divinity School.

4. The satisfactory passing of the qualifying examinations in any three of the eight sequences outside the student's field of specialization. These qualifying examinations should be chosen with the advice of the Dean of Students and/or the student's potential adviser. (Students who have satisfactorily passed these sequence examinations for another degree program under the Federated Theological Faculty are exempt from this requirement.)

5. The satisfactory passing of a year's work in one of three fields of specialization: Ethics and Society, Religion and Art, or Religion and Personality. The year's work in a field of specialization includes (*a*) passing the qualifying examination in the chosen field of specialization and (*b*) doing satisfactory work in six or seven additional courses in the field of specialization. (The number of courses represented by the qualifying examination plus the additional individual courses in the specialized field should equal nine units.) With the approval of the student's adviser and the A.M.–Ph.D. Committee, the year of specialization may include courses and sequences in cognate fields both within and outside the Federated Theological Faculty. A comprehensive examination over the year's work in a field of specialization is not

required, but the achievement of at least the minimum passing grade of *C* in each specialized course is required.

6. After completion of one year's work in residence (or after fulfilment of requirement 4 above) and at least two quarters before the degree is to be conferred, the student should petition the A.M.–Ph.D. Committee (*a*) for formal recommendation for admission to candidacy, (*b*) for permission to work on a dissertation subject or project under a proposed adviser, and (*c*) for approval of courses to be taken in his year of specialized study. This petition should (*a*) be endorsed in writing by the proposed adviser, (*b*) be accompanied by a statement of the student's reasons for choosing this special subject matter, and (*c*) include an outline of the problem and a statement of the method and material to be used. Admission to candidacy will not be granted unless requirements 1–3 (above) have been completed.

7. An acceptable dissertation or project report approved by the student's adviser and one other reader. The dissertation or project report in an acceptable form should be in the adviser's hands at least one month before the convocation at which the student is to receive his degree.

Special note. If a student has received a D.B. degree under the Federated Theological Faculty, he may be awarded an A.M. degree by taking an additional year of work (nine courses) in a field of specialization and by writing an acceptable dissertation or project report. Courses taken in fulfilment of the requirements for the D.B. degree cannot be used to fulfil the requirement of the year's work in a field of specialization for the A.M.

DOCTOR OF PHILOSOPHY

The general requirements and procedures for the degree of Doctor of Philosophy, and the general order in which these should be fulfilled, are as follows:

1. A minimum of three full quarters of residence under the Federated Theological Faculty. This represents only the minimal financial requirement.

2. Satisfactory evidence of removal of deficiencies in the area of general education (in liberal arts) as determined by the Dean of Students in the Divinity School.

3. Evidence of creditable work in pretheological subjects equivalent to one year's work (three full quarters): one-third in the Division of the Humanities, one-third in the Division of the Social Sciences, and one-third elective. The student who has the traditional degree of Bachelor of Arts from an accredited college or university does not need to meet this requirement. This requirement is controlled by the Committee on Admissions and Pretheological Studies and is administered by the Dean of Students in the Divinity School.

4. Excellence in speech adequate for professional effectiveness is required. During his first year of residence, each student will be given a diagnostic test in speech, and such work will be assigned as the test indicates is advisable.

5. The satisfactory passing of written examinations over material and areas covered in eight major sequences representing the basic material of the seven fields. The examinations are required; the courses are not required. The minimum passing grade is *B* in each sequence examination. The student may take the sequences and their examinations in any order approved by his Dean of Students. This requirement is controlled by the A.M.–Ph.D. Committee.

Only students who have passed these examinations with the grade of *B* or better for another degree under the Federated Theological Faculty will be exempt from this requirement.

A student who registers for this degree, and who already has a D.B. degree from another theological school, will be given as many of these examinations as he chooses to take on the first occasion they are given after he registers for the first time. These examinations will constitute a placement test to determine the student's deficiencies. A failure in any examination in this placement test will not prejudice the student's status, nor be noted on his official record. The sequences are as follows:

a) The four-course sequence in the Bible: OT 310, OT 311, NT 310, NT 311.
b) The three-course sequence in Church History: CH 301, CH 302, CH 303.
c) The three-course sequence in History of Christian Thought: CT 321, CT 322, CT 323.
d) The three-course sequence in Constructive Theology: CT 343, CT 344, CT 345.
e) The two-course sequence in History of Religions: HR 301, HR 302.
f) The two-course sequence in Religion and Art: RA 301, RA 302.
g) The three-course sequence in Religion and Personality: RP 301, RP 302, RP 303.
h) The three-course sequence in Ethics and Society, composed of the following: ES 300, and ES 301 and ES 302, or ES 303 and ES 304.

The following schedule is given in order to aid the student in planning his program:

	Autumn	Winter	Spring
8:30 MWF	RA 301	RA 302	.....
9:30 MWF	OT 310, NT 310	OT 311, NT 311	.....
10:30 MWF	CH 301	CH 302	CH 303
1:30 MWF	RP 301	RP 302	RP 303
2:30 MWF	CT 343	CT 344	CT 345
3:30 MWF	.....	HR 301	HR 302
8:30–10 TuTh	CT 321	CT 322	CT 323
10–11:30 TuTh	ES 300	ES 303	ES 304 and ES 301

6. Demonstration of the ability to read French and German.* The student is expected to pass the graduate reading examinations in these languages as early as possible in his program of studies, so they may serve as resources in his advanced study.

7. Approval of a research problem and of an adviser, and permission to work in a field of specialization. Written application, endorsed by the proposed adviser, should be submitted to the A.M.-Ph.D. Committee. In order to be acted upon, the application should contain a brief outline of the problem and a statement of the method and material to be used in establishing the thesis.

8. The passing of a field examination, at least three quarters (nine months) before the degree is to be conferred, on the information and skills in the field of specialization. Written application for permission to take this examination should be addressed to the chairman of the appropriate field committee and should be countersigned by the Dean of Students as evidence that all preliminary requirements have been met. This examination cannot be taken until requirements 1–7 have been completed. When the student has satisfactorily completed this field examination, he will be automatically admitted to candidacy.

The field examination consists of a written and an oral examination. The several field committees have defined these examinations so as to test the student's fundamental knowledge of his field of specialization and his ability to think relationally, critically, and constructively. But it should be emphasized that it is the intention of the Faculty to design the oral examination in any particular field so as to ascertain whether the student has developed: (*a*) an adequate method and criterion of evidence which he feels can be the basis of co-operative inquiry in any problem of common religious concern and (*b*) an awareness of his own religious and theological position and its implications, especially in relation to his field.

9. The completion of an acceptable dissertation approved by the adviser and by a reading committee, the latter to be appointed by the A.M.-Ph.D. Committee on petition from the student and with the adviser's approval.

The dissertation shall be a contribution to understanding in the field of religious inquiry. This contribution shall be a critical and constructive interpretation of a significant religious problem, issue, or topic; or of a significant problem, issue, or topic explicitly contributing to such understanding. While the dissertation shall demonstrate the student's ability to employ adequately the technical methods, procedures, and skills considered necessary in his field of study, nevertheless these are considered to be instrumental to the basic requirement of understanding.

A dissertation is not regarded as fulfilling the requirements for the degree until the final oral examination has been passed.

Final typed copies of the dissertation should be in the adviser's hands at least two months before the convocation at which the candidate expects to receive the degree.

10. The passing of a final oral examination on the dissertation and related subject matter.

Each Field is prepared to indicate to the student or prospective student the detailed requirements in relation to that field, especially in relation to his preparation for the field examination. Some fields have printed or mimeographed prospectuses, while others have briefer statements or bibliographies. Persons interested in such additional information may write directly to the Chairman of the particular Field (as indicated on p. 28), or to the Dean of the Faculty.

PREPARATION FOR PARTICULAR FORMS OF RELIGIOUS LEADERSHIP

The Federated Theological Faculty is Christian and Protestant in character. Its interests attempt to be as broad as religion in the general sense, but its focus is in the Christian faith as each member of the Faculty understands that faith.

* Candidates in the field of Religion and Personality are required to pass an examination in French *or* German, not both, but the examination must be passed at the high level.

It is the conviction of the Faculty that the best basic preparation for any form of religious leadership is work in one or more of the regular degree programs. In addition to what all these programs provide by way of fundamental knowledge, all of them have also a "professional" orientation in the sense that they attempt to teach the student how to go on learning, while engaging in his particular form of religious leadership. It is not felt that a school can or should prepare a student in connection with all details of any specified form of religious leadership.

In line with these convictions, therefore, there are not special degree programs for those intending to pursue the parish ministry, or teaching, or chaplaincy, or missionary service, or any other particular form of church vocation. On the other hand, the Faculty attempts to make available guidance to the student in the light of his vocational objective. This is done not only through his Dean of Students but also through other resources that are available. The following are forms of religious leadership about which special guidance is available.

THE PARISH MINISTRY

Although the Committee on the Ministry (previously described) is not concerned exclusively with preparation for the parish ministry, this is one of its fundamental interests. The Committee itself, and especially its Chairman and Secretary, Messrs. Snyder and Fitzpatrick, are prepared to offer special counsel to students who intend to enter the ministry of the local church, both directly in collaboration with the Deans of Students, and indirectly through advising the Deans of Students in their counseling with such students.

HIGHER EDUCATION

An Advisory Committee on Religion and Higher Education collaborates with the Deans of Students in advising students who wish to prepare themselves for teaching, for student work, for college and university chaplaincy, or for other positions of religious leadership in relation to institutions of higher education. The Advisory Committee, through its Chairman, Mr. LeFevre, and the Deans of Students, is prepared to counsel with such students. The Advisory Committee consists of: P. D. LeFevre, Chairman, B. E. Meland, J. H. Nichols, W. A. Pitcher, and P. T. Roberts.

CHAPLAINCY

Students interested in institutional chaplaincy may secure counsel from Messrs. Hiltner and Westberg, as well as from their Deans of Students. For those interested in other forms of chaplaincy service, counsel available from the Faculty is supplemented, on request, from authorities on the military or other forms of chaplaincy ministry.

MISSIONARY SERVICE

The kind of counsel most likely to be helpful to students interested in missionary service will depend upon the specific form and area they have in mind. At present the principal guidance function is performed by the Deans of Students, who may suggest Faculty members best equipped to give counsel, or those outside persons most likely to help in regard to a special form of such ministry. Mr. Kitagawa gives special help to candidates for missionary service overseas.

RELIGIOUS EDUCATION

For counsel on preparation for positions in religious education, other than those in higher education, special counsel is available from Mr. Snyder, in addition to that supplied by the Deans of Students.

OTHER FORMS OF RELIGIOUS LEADERSHIP

So far as possible, the Deans of Students attempt to help the student to be in touch with those in the Faculty or outside most likely to be able to provide expert guidance in relation to other forms of religious leadership than those named. In so far as his vocational objectives have crystallized, each student should indicate this fact to his Dean of Students, so that he may be made aware of the supplementary facilities that may be available to him.

COURSES OF INSTRUCTION

INTRODUCTORY STATEMENT ON THE NATURE AND STRUCTURE OF THE CURRICULUM

Courses offered by the Federated Theological Faculty fall into two general groups: the seven basic Fields of Interest and the Operational Areas.

It is the purpose of the present statement to indicate what is meant by the terms "Fields of Interest" and "Operational Areas," and to present the basic conceptions upon which the courses of study are organized.

The term "Fields of Interest" (or "Fields") is preferred to the usual term "Departments." One reason for this is to suggest that although each field is an area of theological or religious knowledge, it is not walled off from other fields. That is, it is desired to avoid the notion, usually associated with departments, that these are compartments into which individual faculty members are put. On this faculty, it is possible for the interests of one member to be such that he is adequately related to but one such field; but for other members, it may be necessary to be related to two or three fields in order to do justice to the specific nature of their knowledge and concern. The Fields organize basic religious and theological knowledge, but they do not suggest that the academic and research interests of any faculty member be necessarily circumscribed within one Field. Thus an attempt is made to achieve the goal usually referred to as "inter-departmental co-operation" by never allowing the usual problem, the departmental segregation of individuals, to arise.

As a body of religious or theological knowledge, and as a method of pursuit of religious and theological learning, each of the seven Fields of Interest is conceived as an autonomous discipline. At the same time, each field is regarded as being a significant avenue or channel to religious or theological understanding in the general sense. In the sense that the whole body of religious knowledge and the whole scope of religious inquiry may be likened to a large estate, each field represents a gateway and a road that can lead directly to the center of the estate. At the same time, each gate and road has its own unique characteristics that must be cultivated and appreciated for their own sake.

Three of the seven Fields of Interest are traditional in the sense that their organization is centuries old: the Biblical Field, the Field of Historical Study of Christianity, and the Christian Theology Field. One, the Field of History of Religions, is of more recent origin but still has well-established traditions. Three of the Fields of Interest are relatively modern in their organization as autonomous fields of religious inquiry: the Ethics and Society Field, the Religion and Art Field, and the Religion and Personality Field. Not a little of the subject matter of these last fields has had a long tradition. What is new is the recognition of the relatively autonomous character of these as disciplines. Ethics and Society is concerned with the relation of religious inquiry to the social and sociological disciplines. Religion and Art is interested in the relation of religious inquiry to the humanities. Religion and Personality explores the relation of religious inquiry to the psychological and personality studies.

The "Operational Areas" are called at present by this awkward and ambiguous title, in an attempt to avoid some connotations that have become attached to such terms as the "practical field" or the "functional fields." The curricula of most theological schools during the nineteenth century were organized under four headings: the Biblical, the Historical, the Theological, and the Practical. Such a scheme would appear to be inadequate on two counts. On the side of the Fields of Interest, it fails to acknowledge that the ethical, or the psychological, or the humanities aspects of religious inquiry are bodies of knowledge (at least potentially) in the same sense as are the biblical and historical studies. On the other side, the appearance of a "practical field," as if it were cognate with the Fields of Interest, fails to suggest that it begins its inquiry from a perspective different from that of the Fields of Interest, individually or collectively. On the side of the Fields of Interest, one begins from a body of knowledge, and a body of methods for pursuing a certain kind of knowledge. Religious inquiry may also begin from a different kind of perspective—from study of activities or operations or functions of the church and the religious leader. But in the latter instance, one does not have a "field" to be added to such fields as the biblical and historical. He has a different approach to religious inquiry that is correlative, not with any one of the Fields of Interest but with all of them viewed collectively.

The Operational Areas collectively are, therefore, cognate with the seven Fields of Interest viewed collectively. Each represents a certain type of perspective upon religious inquiry and theological study: the Fields of Interest moving through organized bodies of knowledge; the Operational Areas moving through the study of activities and functions.

At present the Operational Areas are not subdivided. When conceived as a "practical field," the usual subdivisions have been the so-called offices of the church: preaching and worship, pastoral care, evangelism, social outreach, religious education, and church administration. So conceived and organized, they have tended to become too rigidly organized and divided, have made too small advance in terms of fundamental religious inquiry, and have often forgotten that the "offices" on which they are based are merely abstractions, for the sake of convenience, from a whole welter of specific functions and activities that take place in the religious com-

munity. They are useful but insufficient. At the present time, no sufficiently satisfactory alternative way of subdividing the Operational Areas has been devised. Study is being done on this, and experimentation being carried out. For the present, it is desired to emphasize the essential unity of functions of the church, the fact that the minister operates in "one role" and not through a heterogeneous collection of roles supposedly appropriate to separate occasions, and that the study of the activities and functions, if pursued deeply enough, leads to religious and theological understanding just as does study from the perspective of the Fields of Interest.

In spite of the autonomy properly held by each Field of Interest or Operational Area, the most fundamental goal—religious and theological understanding in the general sense—is the same for each perspective. The ultimate goal of an operation is not the development of a skill, although skills are important. The ultimate goal of a field of religious knowledge is not just more detailed knowledge of that field, although such knowledge is important. In both cases, there is a thrust toward the deepest or most basic kind of religious and theological understanding, assimilation, and receptivity.

The great majority of the courses offered by the Faculty fall under the Fields of Interest. When some of these courses are constructed so as to include explicitly the perspective of a Field of Interest and of the Operational Areas in one or more forms, they are listed both under the relevant Field of Interest and under Operational Areas. A few courses are listed under Operational Areas that are not cross-listed under some particular Field of Interest. This is not because these latter courses lack "content," or are regarded merely as the "application" of knowledge acquired elsewhere. It is because their thrust is of such character that it cannot obviously be related to one or two of the Fields of Interest at the expense of its actual concern also with the other Fields of Interest. The courses on preaching, for example, properly fall under Operational Areas. But they cannot properly be cross-listed under the Biblical Field, or under the Biblical and the Theological Fields, because they move toward the illumination of knowledge embodied in all seven of the Fields of Interest.

At the present time, degrees of a specialized kind, whether A.M., D.B., or Ph.D., are offered only under each of the seven Fields of Interest. Eventually, it is hoped that specialization by students will also be possible starting from the Operational Area or some subdivisions thereof.

Study of the list of courses that follows, along with the statement of general requirements for degrees that has been presented above, will suggest that the Faculty as a whole is equally concerned with specialized study and general education in religion. No matter what the student's field of specialization, he is regarded as competent to enter upon it only if he has a broad base of religious and theological study. And except in the case of the Generalized Program for the D.B. degree, some specialization is required for all degrees. Any specialized study of religion, over and above its proper concern for the uniqueness of its own field, is also assumed, when properly undertaken, to lead to illumination of theology and religion in the more general sense. Thus specialization is not regarded as isolating but as cohesive. The insistence on general education in religion, in addition to its function as laying a groundwork, is not to combat specialism as such but to permit and encourage the interpenetration of the religious specialisms. In both instances, the attempt is to aid the student to learn how to go on learning, from books and from his actual experience.

In addition to the courses offered by members of the Federated Theological Faculty, students working under this Faculty's direction have available to them a wide range of courses within the University that are closely related to the various fields of specialized study. In a few instances, such courses are cross-listed in these *Announcements*, especially when the courses are offered by members of this Faculty who hold joint appointments with other Departments, Divisions, or Schools of the University. This is especially true for courses offered by the Department of Oriental Languages and Literatures, the Department of Philosophy, and the Department of History. But the courses listed in the following pages do not give adequate indication of the total courses available and relevant to the specializing student. For example, the student specializing, especially at the Ph.D. level, in the Field of Religion and Personality, will find some courses available and relevant in the Department of Psychology, the Department of Education, the Department of Anthropology, the Committee on Human Development, and elsewhere. The student specializing in Religion and Art will find relevant conjunctive offerings in the Department of English, the Department of Art, and elsewhere. Ethics and Society encourages its students to take work in such Departments as Economics, Sociology, and Political Science. The relevance of such possible conjunctive offerings depends mainly upon the specific research interests of the specializing student.

The reader of the list of courses to follow should note that not all the courses offered by the Federated Theological Faculty are included. Courses not offered during the academic year 1955–1956 are not indicated below, even though they may have been offered during the year 1954–1955, and may be offered again in 1956–1957.

The reader who wishes to examine the entire list of offerings may approximate this goal by requesting the *Announcements* for the preceding year as well as that for the current year. Although it is not invariably true that advanced courses and seminars are offered in alternate years, this is a fairly good rule of thumb.

THE NUMBERING SYSTEM

According to the system employed in the University, courses numbered 100–299 are introductory courses at the undergraduate departmental level. Courses numbered 300–399 are advanced, specialized, and analytical courses at the graduate departmental level. Courses numbered 400–499 are independent-problem, reading, seminar, research, and dissertation courses at the graduate departmental level.

THE UNIT OF INSTRUCTION

The "course" (C) is the unit of instruction. It is based on weekly instruction on the days and at the hours stated in the course descriptions. Unless otherwise specified in a course description, one unit is to be understood for each quarter in which the course is offered. When a course is less or more than one unit of instruction, this is indicated in the course description: ½C, 1½Cs, 2Cs, 3Cs.

ABBREVIATIONS

In the course descriptions, the course numbers are preceded by abbreviations, as follows:

ARAM—Aramaic
CH—Church History
CT—Christian Theology
DIV—Divinity
ES—Ethics and Society
GC—General Culture
HC—Hellenistic Culture
HR—History of Religions
NT—New Testament
OA—Operational Areas
OH—Oriental History
OT—Old Testament
PHIL—Philosophy
RA—Religion and Art
RP—Religion and Personality

Other abbreviations used in the course descriptions are: for *quarters*, Sum, Aut, Win, Spr; for *days*, M, Tu, W, Th, F, S; for *prerequisite*, prereq; the symbol ≡ for "identical with." Courses in the common-core curriculum have been indicated by an asterisk. In a course description in which no days and/or hours are indicated, it is to be understood that the time is to be arranged. For class sessions lasting one hour, the hour of beginning only is stated. A class meeting on Mondays and Fridays is indicated as "MF"; a class meeting on Mondays through Fridays, as "M–F."

THE FIELDS OF INTEREST

FIELD I. BIBLE

COMMON-CORE

*OT 310. OLD TESTAMENT HISTORY AND INTERPRETATION I (≡ OH 329). Aut: MWF 9:30; *Rylaarsdam*.

*OT 311. OLD TESTAMENT HISTORY AND INTERPRETATION II (≡ OH 330). Win: MWF 9:30; *Rylaarsdam*.

*NT 310. NEW TESTAMENT INTERPRETATION I. The historical values and religious message of the New Testament books. After preliminary attention to the matters of canon, text, translation, and principles of interpretation, this course deals with the origin and growth of the Synoptic Gospels and with the life and teaching of Jesus. Aut: MWF 9:30; *Wikgren*.

*NT 311. NEW TESTAMENT INTERPRETATION II. The historical values and religious message of the New Testament books; the Pauline letters and the later New Testament literature; the development of the life and thought of the early church. Win: MWF 9:30; *Grant*.

ARAM 302. ARAMAIC INSCRIPTIONS. Spr: MWF 9:30; *Bowman.*

ARAM 303. ARAMAIC PAPYRI. Win: TuThS 10:30; *Bowman.*

OT 301. HEBREW I. Aut: MWF 8:30; *Bowman.*

OT 302. HEBREW II. Win: MWF 8:30; *Bowman.*

OT 303. HEBREW III. Spr: MWF 8:30; *Bowman.*

OT 306. UGARITIC (RAS SHAMRA) INSCRIPTIONS. Aut: MWF 10:30; *Bowman.*

OT 356. EXODUS (HEBREW TEXT). Exegesis of the Book of Exodus with a concern to understand the exodus of Israel as the event of revelation on which the institutions of the community were founded. Spr: TuTh 10–11:30; *Rylaarsdam.*

OT 367. DEUTERONOMY (HEBREW TEXT). A historical exegetical study of the Book of Deuteronomy with a special concern for the history of religious ideas and institutions in Israel. Aut: TuTh 8:30–10; *Rylaarsdam.*

OT 382. DEVELOPMENT OF HEBREW ESCHATOLOGY. The Judaeo-Christian emphasis on eschatology studied in the light of the history of the religious ideas in the Old Testament. Spr: TuTh 8:30–10; *Rylaarsdam.*

OT 407, 408, 409. RESEARCH. Aut, Win, Spr: *Staff.*

NT 302. THE GREEK OF THE NEW TESTAMENT AND SEPTUAGINT. A comprehensive review of the syntax of New Testament Greek, including comparison with Septuagint, *koine* and classical usage. Prereq: two courses in Greek. Aut: MWF 1:30; *Wikgren.*

NT 322. TEXTUAL CRITICISM OF THE NEW TESTAMENT. Introduction to the materials, principles, methods, and history of criticism. Prereq: Greek. Win: MWF 10:30; *Wikgren.*

NT 356. READING COURSE: EARLY CHRISTIAN LITERATURE (≡ CH 325). From the beginning of the second century to Irenaeus, Tertullian, and Clement of Alexandria. Prereq: consent of instructor. Sum: hrs to be arranged; Aut: MWF 8:30; *Grant.*

NT 372. FIRST CORINTHIANS. Interpretation of the First Epistle to the Corinthians, with particular attention to the problems of Gentile Christianity. Sum [C in 1st half of Qr]: MWF 9 and 2; *Grant.*

NT 373. INTERPRETATION OF GALATIANS. Aut: MWF 3:30; *Grant.*

NT 380. NEW TESTAMENT THEOLOGY. Current problems and issues in the areas of eschatology and christology. Spr: MWF 10:30; *Wikgren.*

NT 389. INTRODUCTION TO GNOSTICISM. The religious and philosophical background of gnosticism. The principal early gnostic systems. Why gnosticism won adherents; why the Christian church had to reject it. Spr: MWF 9:30; *Grant.*

NT 401. RESEARCH. Prereq: consent of instructor. Sum, Aut, Win, Spr: *Staff.*

NT 422. SEMINAR: TEXT CRITICISM OF THE NEW TESTAMENT. Prereq: NT 322 or equiv. Spr: TuTh 3:30–5; *Wikgren.*

NT 428. HISTORY OF NEW TESTAMENT INTERPRETATION: ANCIENT PERIOD. Aut: hrs to be arranged; *Grant.*

NT 467. THE SYNOPTIC GOSPELS IN CONTEMPORARY STUDY AND INTERPRETATION. Prereq: consent of instructor. Win: hrs to be arranged; *Wikgren.*

NT 488. EARLY CHRISTIANITY AND GRAECO-ROMAN CULTURE. By detailed investigation of one relatively brief period, an attempt will be made to see the life and thought of the early Church in relation to its environment. Prereq: Greek or Latin, French or German. Spr: TuTh 2:30–4; *Grant.*

HC 302. PALESTINIAN JUDAISM IN THE TIME OF JESUS (≡ GC 391). Aut: MWF 2:30; *Marcus.*

HC 304. READINGS IN PHILO. Prereq: Greek. Win: TuThS 9:30; *Marcus.*

HC 308. ASPECTS OF HELLENISTIC CULTURE (≡ GC 305). Spr: MWF 1:30; *Marcus.*

HC 312. READINGS IN HELLENISTIC GREEK TEXTS. Prereq: Greek. Spr: MWF 2:30; *Marcus.*

HC 313. THE JEWS IN THE HELLENISTIC-ROMAN DIASPORA (≡ OH 357). Win: MWF 2:30; *Marcus.*

HC 320. READINGS IN THE DEAD SEA SCROLLS AND RELATED TEXTS. Prereq: Hebrew. Aut: TuTh 3:30–5; *Marcus.*

FIELD II. CHRISTIAN THEOLOGY

COMMON-CORE

The courses CT 318, 343, 344, and 345 constitute the common-core for students working for the D.B. degree. The common-core for Ph.D. students consists of two sequences: CT 343, 344, 345; and CT 321, 322, 323 (History of Christian Thought).

*CT 318. History of Dogma. The origins and classic formulations of the central dogmas of the Church, and the revision of these under the impact of modern thought. Prereq: *CH 301 and 302. Spr: MWF 9:30; *Pelikan.*

*CT 321. History of Christian Thought I (Ancient Period). The relation of early Christian theology to Jewish and Gentile thought; the outriggers of early Christianity; the faith of the Church in the second and third centuries. The great debate on the Trinity; the divine and human in Christ; the Augustinian controversy. The emergence of Orthodox Catholic theology. Aut: TuTh 8:30–10; *Pelikan.*

*CT 322. History of Christian Thought II (Middle Ages and Reformation). The crisis of Augustinian traditionalism; the development of medieval theology; the rise of scholasticism; the Thomist synthesis; tensions in late medieval theology; Lutheran theology to the Formula of Concord; Reformed theology to the Council of Dort; the left wing of the Reformation; the codification of Roman Catholic theology; the development of Protestant orthodoxy. Win: TuTh 8:30–10; *Pelikan.*

*CT 323. History of Christian Thought III (Modern Period). Theology in the period of Enlightenment; Catholic theology East and West in the eighteenth century. The conflict over liberalism; resurgence in theology in the Catholic Churches; theological development beyond liberalism. Spr: TuTh 8:30–10; *Pelikan.*

*CT 343. Constructive Theology I: Introduction to Theological Method. The sequence in Constructive Theology undertakes to acquaint the student with the basic issues confronting the individual today who takes seriously both the Christian faith and the disciplines of modern inquiry. By way of initiating such a study, this first course concerns itself with examining the development of the modern consciousness and the problems of faith which were precipitated by it. Specific attention is given to the emergence of the scientific outlook and to methods within theological liberalism to deal constructively with the religious problems of the period. Aut: MWF 2:30; *Loomer.*

*CT 344. Constructive Theology II: Theological Issues Today. The underlying concern of this second course of the sequence is to understand the breakup of the liberal tradition in theology during recent times and to examine the issues it presents. Representative writings of current theologians are examined in some detail, both with regard to assessing the criticisms and defense of liberal theology and to interpreting the reconstructive efforts in modern Protestant theology. Win: MWF 2:30; *Loomer.*

*CT 345. Constructive Theology III: The Christian Faith in Its Contemporary Meaning and Formulation. This final quarter of the sequence is given over to formulating a constructive position in so far as this is possible, each individual working upon problems which are crucial to his understanding and interpreting of the Christian faith in this age. A paper, setting forth the results of the student's constructive efforts during the sequence, forms the basic work of the course. Spr: MWF 2:30; *Loomer.*

ADVANCED COURSES

CT 310. Introduction to the Ecumenical Conversation. A study of the theological issues raised by the Ecumenical Movement and of the issues which are themselves at present those most studied in ecumenical circles: Christology and the Church; the Bible Tradition; Responsible Society; etc. Aut: MWF 10:30; *Jenkins.*

CT 326. History of the Doctrine of Christ. A study of the development of the doctrine of the person and work of Jesus Christ from New Testament times to the present. The incarnation, atonement, and their interrelations. Aut: MWF 9:30; *Pelikan.*

CT 333. God in Jesus Christ. A study of the essential Christian belief in the setting of the Ecumenical Movement and the modern world. Aut: TuTh 10–11:30; *Jenkins.*

CT 371A. Christian Faith and Platonic Philosophy I. Aut: Tu 2–5; *Loomer.*

CT 371B. Christian Faith and Platonic Philosophy II. Win: Tu 2–5; *Loomer.*

CT 371C. Christian Faith and Platonic Philosophy III. Spr: Tu 2–5; *Loomer.*

CT 373. Theology and the Empirical Method (≡ RP 373). A critical study of the attempts to deal with theological issues empirically, leading to a constructive attempt to restate the relationship between empirical method and Christian theology. Spr: MWF 8:30; *LeFevre.*

CT 374A. Main Currents in American Religious Thought I: 1900–1925. An interpretation of the constructive developments in theology and philosophy of religion which shaped the liberal era in American Protestantism. Win: MW 2–3:30; *Meland.*

CT 374B. Main Currents in American Religious Thought II: 1925 to the Present. An analysis of the critical and constructive turns of thought which contributed to the breakup of the liberal tradition in American religious thought. Spr: MW 2–3:30; *Meland.*

CT 384. Theology and Ethics (≡ ES 331). A study of the relationships between theology and ethics in the work of representative contemporary thinkers: Brunner, Niebuhr, Schweitzer, MacMurray, Maritain, von Hildebrand, and Marcel. Sum [C in 1st half of Qr]: MWF 10 and 3; *Thompson.*

CT 391. The Development of American Religious Thought. The twofold impact of liberalism and the reconstruction of faith. Win: MWF 9:30; *McGiffert.*

CT 394. The Doctrine of the Church in American Protestantism. Spr: MWF 8:30; *McGiffert.*

CT 400. Research. Prereq: consent of instructor. Sum: Hrs to be arranged; *Thompson.* Aut, Win, Spr: *Staff.*

CT 411. Problems of Historical Theology. A seminar on special issues in the history of Christian thought. This year the seminar will deal with the theology of Augustine. Win: MWF 9:30; *Pelikan.*

CT 428. Inquiry in Theological Education. Research in the history of the Chicago Theological Seminary, 1855–1955. Aut: TuTh 3:30–5; *McGiffert.*

CT 430. Theology and Higher Education I (≡ RP 430). Seminar on the theological foundations of higher education. Historical and contemporary approaches to the understanding of the relation of religion to higher education are analyzed and evaluated from the points of view of the fields of Religion and Personality and Christian Theology. Limited to students intending to teach and work in the field of higher education. Prereq: RP 301, 302, 303, and CT 343, 344, 345, or their equiv. Win: MWF 9:30; *LeFevre.*

CT 431. Theology and Higher Education II (≡ RP 431). Seminar on the relation of theology to the liberal arts disciplines. Methodological problems and problems of value are dealt with in terms of educational goals and the Christian world view. Spr: MWF 9:30; *LeFevre.*

CT 432. The Christian View of God. An inquiry into the relation between power and goodness. Spr: F 2–5; *Meland.*

CT 446. The Problem of God in Liberal Theology. An inquiry into the implications of skepticism in liberal thought underlying the dominant concern with resources of man. Win: F 2–5; *Meland.*

FIELD III. ETHICS AND SOCIETY

COMMON-CORE

*ES 300. History of Christian and Philosophical Ethics. A study of the problem of establishing a foundation for a Christian social ethic. The emphasis is on the significance for this problem of representative positions in the history of theology and political philosophy. Aut: TuTh 10–11:30; *Pitcher.*

*ES 301. Sociology of Religion. Application of the principles and methods of sociology to an understanding of the relation between the churches and other segments of the social order. Special emphasis is given to the forces responsible for the distribution of churches in regions and communities and to the social-movement aspects of religion, also to the institutional character of religion and the processes of secularization. Spr: TuTh 10–11:30; *Kincheloe.*

*ES 303. Structure and Dynamics of Contemporary Society. A structural analysis of the major segments and forces of contemporary American society with special reference to the responsibilities of the churches in the social order. Win: TuTh 10–11:30; *Adams.*

*ES 304. A Constructive Approach to Contemporary Social Issues. Spr: TuTh 10–11:30; *Thompson.*

ADVANCED COURSES

ES 315. Religious Socialism. A survey of the principal figures of the past century—from Maurice to Tawney; from Blumhardt to Berdyaev, Philip, Tillich, and Niebuhr. Aut: TuTh 10–11:30; *Adams.*

ES 331. Theology and Ethics (≡ CT 384). A study of the relationships between theology and ethics in the work of representative contemporary thinkers: Brunner, Niebuhr, Schweitzer, MacMurray, Maritain, von Hildebrand, and Marcel. Sum [C in 1st half of Qr]: MWF 10 and 3; *Thompson.*

ES 337. The Theological and Social Ethics of Emil Brunner. A study of the ethical dimensions of Brunner's theology and of the implications of his theology for the social and political order. Spr: MWF 1:30; *Pitcher.*

ES 340. Methods in Parish and Community Analysis. Win: TuTh 2–3:30; *Kincheloe.*

ES 344. Ernst Troeltsch: Methodology, Sociology of Religion, and Critique. A study of the methods and the data of concern to Troeltsch in the sociology of religion, and an analysis of the major criticisms directed against Troeltsch. Win: TuTh 3:30–5; *Adams.*

ES 360. The Church in the Urban Community. Aut: WF 3:30–5; *Kincheloe.*

ES 361. The Church in Industrial Life (≡ OA 361). Industrialism as the dominant pattern of our culture; significance of the Labor Movement; labor and management prerogatives and responsibility for the economy; the relation of these phases to moral and ethical criteria in the Christian view of man and society. Spr: TuTh 2–3:30; *Obenhaus.*

ES 363. Church in Agricultural Life (≡ OA 363). The distinctive work of the Church as it influences and is influenced by activities and attitudes in agricultural life; rural sociology and philosophy; ethics and agricultural policy; the unique contribution of the Church to this segment of the nation's people. Aut: MWF 2:30; *Obenhaus.*

ES 364. The Church and the Political Order. The nature of the political order and its relation to other power structures in society; the role of the Church as an institution and of the Christian citizen in dealing with the ethical issues of Church and State, social change, and live political options. Aut: TuTh 2–3:30; *Thompson.*

ES 377. Protestantism and Voluntary Associations. A historical and systematic study of the origin and place of voluntary associations as the decisive institution of the democratic society, in their relation to Protestant conceptions of Church and society, of vocation, and of social strategy. Aut: MWF 9:30; *Eby, Adams.*

ES 395. Love, Justice, and Power. A study of the relationship of these concepts in representative theologians, historical and contemporary. Win: TuTh 8:30–10; *Pitcher.*

ES 400. Research. Prereq: consent of instructor. Sum: hrs to be arranged; *Thompson.* Aut, Win, Spr: hrs to be arranged; *Staff.*

ES 423. Seminar: The Theological and Social Ethics of Martin Luther. A study of the ethical implications of his theology for politics and economics. Win: MWF 1:30; *Pitcher.*

ES 430. Seminar: Constructive Theological Ethics. Major problems dealt with critically and constructively in face of the principal contemporary Protestant writings. Spr: TuTh 3:30–5; *Pitcher.*

ES 464. Seminar: The Church and Race Relations. The analysis of the relationship of religious life and institutions to the facts of racial and minority group segregation and discrimination. Win: W 7–10; *Kincheloe.*

ES 465. Seminar: Church, Community, and the Social Order. Advanced studies of the ways in which the Church is related to communities and to contemporary social forces and issues. Spr: W 7–10; *Kincheloe, Obenhaus.*

ES 477. Seminar: The Church and the Family. The changing role of the family as affected by and adapting to urban and rural living; normative aspects as found in religious and ethical sources; the Church's contribution to contemporary family role. Aut: W 7–10; *Kincheloe, Obenhaus.*

FIELD IV. HISTORY OF CHRISTIANITY

COMMON-CORE

*CH 301. History of the Christian Church: Ancient and Medieval. The shaping of early Christianity institutionally, doctrinally, and liturgically. Church and State; the persecutions. Church and culture: gnosticism, apologetics, Christian philosophy. The Constantinian revolution and the state-church of Theodosius. Missions east and west outside the Empire. Isolation of Europe from the Imperial Church. Losses to Islam. Benedictine monasticism. The Hildebrantine reform and papacy. The Papal Church of the thirteenth century: crusades, scholasticism, cathedrals, heresy, mendicant orders, papacy, and empire. Aut: MWF 10:30; *Nichols.*

*CH 302. History of the Christian Church: Late Medieval and Reformation. The disintegration of the medieval synthesis of "Christendom" institutionally and intellectually in the period of the Avignon Captivity, the Schism, and the Renaissance papacy. Martin Luther's religious discovery and its shaping into the churches of the Augsburg Confession. Zwingli, Bucer, Calvin and the Reformed tradition in Switzerland, Germany, France, Holland, England, and Scotland. Anglicanism. The "left-wing" of the Reformation: Anabaptists, Spiritualists, Socinians. The Counter-Reformation: the Jesuits, Council of Trent, the confessional wars. The Puritan movement in England and the Netherlands. The seventeenth century in France. Win: MWF 10:30; *Nichols.*

*CH 303. History of the Christian Church: The Modern World. The varied significance of the Enlightenment of the late seventeenth and eighteenth centuries and consequent "secularization" for the churches of Roman Catholic, Orthodox Catholic, Lutheran, and Anglican-free-church-Calvinist background. Orthodoxy, nationalism, and pietism in these traditions. The French Revolution and the place of the Church in European society. The Church in relation to liberalism, nationalism, socialism, and the Industrial Revolution in its sociological and intellectual consequences. World-wide missions and expansion. World Wars, Communism, Nazism, Fascism, the theological revival, and the Ecumenical Movement. Spr: MWF 10:30; *Nichols.*

ADVANCED COURSES

CH 308. The Genius of American Protestantism (≡ History 372). Historical examination of the origins and development of the basic thought patterns and institutional life of

Protestant Christianity in America for the purpose of indicating its peculiar genius and its place in American civilization. Sum [C in 1st half of Qr]: MWF 11 and 4; *Mead.*

CH 325. Reading Course: Early Christian Literature (≡ NT 356). From the beginning of the second century to Irenaeus, Tertullian, and Clement of Alexandria. Prereq: consent of instructor. Sum: hrs to be arranged; *Grant.*

CH 330. Christianity in the Development of Colonial America (≡ History 382). A survey of the development of Christian thought and organizations during this period, and of the significance of religious forces in shaping the American tradition. Aut: TuTh 8:30–10; *Mead.*

CH 331. Christianity and the Culture of the National Period (≡ History 382A). A survey of the basic trends in Christian thought and institutional life in the context of American life and culture from the Revolution to the 1870's. Win: TuTh 8:30–10; *Mead.*

CH 332. Christianity and the American Way of Life, 1860–1914 (≡ History 382B). A survey of the basic trends in Christian thought and of the related institutional developments from the Civil War to World War I. Spr: TuTh 8:30–10; *Mead.*

CH 334. Denominations of the "Liberal" Tradition in the United States (≡ History 383). A historical study primarily of the Unitarian and Universalist denominations, directed to an evaluation of their place and significance in the religious life of America. Win: TuTh 2–3:30; *Mead.*

CH 342. English Puritanism. A survey of the rise, development, and foliation of Puritanism in sixteenth and seventeenth century England. Aut: TuTh 10–11:30; *Brauer.*

CH 347. Literature of the English Reformation. A study of the context, contents, and consequences of several of the chief theological treatises of the English Reformation selected from the writings of Cranmer, Ridley, Jewel, Parker, Bancroft, Whitgift, and Hooker. Win: TuTh 10–11:30; *Brauer.*

CH 350. Reading Course: American Christianity. Prereq: consent of instructor. Sum: hrs to be arranged; *Mead.*

CH 408. Research. Prereq: consent of instructor. Sum, Aut, Win, Spr: hrs to be arranged; *Staff.*

CH 410. Topics in American Church History (≡ History 479). A seminar course for advanced students doing research in American Church History and related subjects, providing opportunity for group study and discussion of each individual's work. Prereq: consent of instructor. Spr: hrs to be arranged; *Mead.*

CH 412. Sources and Methods in American Church History, 1787–1870 (≡ History 480A). An intensive study of selected sources designed to acquaint the student with such materials and with basic problems and methods. Aut: TuTh 2–3:30; *Mead.*

CH 418. The Puritan Revolution: Origins, Developments, and Disintegration. (≡ History 462 and English 444). Win: hrs to be arranged; *Brauer, Simpson, Sirluck.*

CH 490. The Theocratic Ideal in American Religion and Politics. The theocratic ideal is understood as one of the formative factors in American religious and political life. A study is made of the concept, its consequences, and its history from New England through successive transformations under the impact of revivalism, enlightenment, religious liberty, evolution, industrialization, and secularization. Prereq: consent of instructor. Aut: TuTh 3:30–5; *Brauer.*

FIELD V. HISTORY OF RELIGIONS

COMMON-CORE

*HR 301. Introduction to the Study of the History of Religions. Theory of religious experience and the forms of its expression, in doctrine, worship, and fellowship, in the Christian and non-Christian world. Win: MWF 3:30; *Kitagawa.*

*HR 302. Contemporary World Religions. Historical, doctrinal, and cultic development of Islam, Hinduism, Buddhism, and Confucianism. Cultural influence on these religions and vice versa, especially in the modern period. Prereq: *HR 301. Spr: MWF 3:30; *Kitagawa.*

ADVANCED COURSES

HR 331. Ethics of Non-Christian Religions. Spr: MF 10:30–12; *Kitagawa.*

HR 360. Seminar: History of the History of Religions. Win: MF 10:30–12; *Kitagawa.*

HR 401. Seminar: Method. Tiele, Chantepie, Soederblom, Otto, Van der Leeuw, Wach. Aut: TuTh 2–3:30; *Kitagawa.*

HR 440. Christ and World Religions. Aut: TuTh 10:30–12; *Heiler, Kitagawa.*

HR 450. Research. Aut, Win, Spr: hrs to be arranged; *Kitagawa.*

FIELD VI. RELIGION AND ART

COMMON-CORE

*RA 301. Religion and Art I: Greek and Modern Art and Literature. Analysis and interpretation of representative works of Greek and modern art and literature from the standpoint of their religious meaning and theological significance. Aut: MWF 8:30; *Roberts, Hayward.*

*RA 302. Religion and Art II: Christian Art and Literature. Analysis and interpretation of representative works of Christian literature from the standpoint of their religious meaning and theological significance. Win: MWF 8:30; *Roberts, Hayward.*

ADVANCED COURSES

RA 312. The Idea of a Christian Poetics. A study of the powers and limitations of Aristotle's *Poetics* as a basis for constructing a Christian theory of literature. Aut: WF 3:30–5; *Roberts.*

RA 325. Theological Issues in the Modern Short Story. Practical theological criticism of selected short stories by James, Conrad, Lawrence, Kafka, Joyce, Fitzgerald, Hemingway, Anderson, Lardner, Porter, Powers, Welty, McCullers, O'Connor, Stafford, Salinger, and others. Win: WF 3:30–5; *Roberts.*

RA 326. William Faulkner and the Christian Tradition. A study of the relationship between modern and Christian motifs in selected novels and short stories by William Faulkner. Spr: TuTh 10–11:30; *Roberts.*

RA 332. Myth and the Christian Faith. Includes a survey of the current theological and philosophical discussion of the problem of myth. The student will be required to formulate a constructive theory of myth and to relate this theory and its method to selected narratives in the New Testament. Spr: TuTh 1:30–3; *Hayward.*

RA 346. Modern Art and Theology. A reading of the modern theological situation through an analysis of painting and sculpture. Themes such as existentialism, the nature of personality, symbolism of the transcendent, and problems of philosophy of history and the nature of meaning are approached through criticism of modern art forms and through readings in modern theology. Aut: TuTh 2:–3:30; *Hayward.*

RA 347. Theology of Culture: Renaissance and Reformation. An essay in the comparison and contrast of the Renaissance and Reformation through a study of key figures in the world of art: Leonardo, Michelangelo, Dürer, El Greco, Rembrandt, Palestrina, Monteverdi, and Bach. Win: TuTh 2–3:30; *Hayward.*

RA 403. Seminar: Method of Theology of Culture. Spr: TuTh 3:30–5; *Roberts, Hayward.*

FIELD VII. RELIGION AND PERSONALITY

It is the purpose of the field of Religion and Personality to explore from the point of view of religion those sciences of man which converge on an understanding of human personality and to explore religion from the point of view of those sciences. The consideration moves in both directions. The distinctive nature of the field within the theological curriculum may be thought of as study of the nature of man viewed developmentally and existentially. In this context "developmentally" refers to lawful sequences, factors of continuity, and objective understanding. "Existentially" refers to the decisive and critical points and factors in development, to transformation and reversals, inward understanding, and the element of concern.

The general purpose of the common-core sequence is to give the student an introduction to the whole field. Other courses consider selected aspects of the field at a more advanced level.

A special memorandum on the Ph.D. program in Religion and Personality is available on request.

COMMON-CORE

*RP 301. Religion and Personality I. Involves consideration of the basic findings of the sciences of man which focus on understanding human personality, and their interrelationship with religion. Concepts of equal interest to religion and to these sciences (e.g., freedom, conscience) are considered in the light of the scientific data and methods which help to clarify their nature and meaning. Aut: MWF 1:30; *LeFevre.*

*RP 302. Religion and Personality II. The scientifically acquired knowledge of human development is considered: (1) from the point of view of validated general principles, (2)

chronologically, (3) as one pathway toward a systematic understanding of the Christian faith. Win: MWF 1:30; *Snyder.*

*RP 303. Religion and Personality III (≡ OA 311). Our knowledge about human development is focused upon the professional role and functions of the religious leader: (1) as pastor and counselor, (2) as educator and group leader, (3) as integrating the several functions and offices of the Church. Spr: MWF 1:30; *Hiltner, Westberg.*

ADVANCED COURSES

RP 324. Clinical Approach to Pastoral Care (≡ OA 324). This sequence of three courses is an approach to the whole field of pastoral care, involving supervised pastoral care in the University hospitals, critical consideration of reports of the student's work, along with lectures and seminars. Interrelationship between practical skills and theoretical foundations is stressed. Also emphasized is the relationship of pastoral care to medicine and the other healing arts and sciences, and delineation of the theological foundations of pastoral care. The first course involves basic skills in ministry to the sick, together with study of the meaning of suffering. Prereq: RP 301, 302, and 303, and consent of instructor. Aut: Tu 10, Th 10–12, and 3-hour laboratory to be arranged; *Westberg.*

RP 325. Clinical Approach to Pastoral Care II (≡ OA 325). Continuation of RP 324. Emphasis on pastoral care in crisis situations, as an effector of transformation. Prereq: RP 324, intention to take RP 326, and consent of instructor. Win: Tu 10, Th 10–12, and 3-hour laboratory to be arranged; *Westberg.*

RP 326. Clinical Approach to Pastoral Care III (≡ OA 326). Emphasis on pastoral care as effector of adaptation in situations where significant change is not possible. Prereq: RP 324 and 325 and consent of instructor. Spr: Tu 10, Th 10–12, and 3-hour laboratory to be arranged; *Westberg.*

RP 351. Pastoral Theology I. First of a sequence of two courses which attempt to link the modern knowledge of pastoral care, pastoral counseling, and pastoral psychology with the history and traditional theory and practice of pastoral theology. The student is encouraged to develop an integrated and systematic view of pastoral theology and pastoral psychology. Some attention is paid to what has been called traditionally moral theology. Prereq: RP 301, 302, 303, the common-core sequences in Constructive Theology, Ethics and Society, and History of Christianity, and consent of instructor. Win: Tu 2–5; *Hiltner.*

RP 352. Pastoral Theology II. Continuation of RP 351. Prereq: same as for RP 351, plus RP 351. Spr: Tu 2–5; *Hiltner.*

RP 361. Religious Education I (≡ OA 364). This sequence of three quarters is to enable each student to discover how a theory and practice of religious education is worked out, to formulate a beginning system, and to explore and evaluate its relevance both to personal growth and to the life of the Church. The first course explores learning and teaching (how people change); methods of organizing curriculums, communications, group dynamics, and building the Christian community; the design of experimental programs. Prereq: RP 301, 302, 303. Aut: MW 10:30, laboratory to be arranged; *Snyder.*

RP 362. Religious Education II (≡ OA 365). The central task is to organize a theory of religious education from further study of the historic theory and practice of the Church, contemporary theories of religious education, and theological foundations. Major concepts forming the theory are defined and applied to the use of the Bible, history, biography, theology, personal and corporate disciplines. Prereq: same as for RP 361, plus RP 361. Win: MW10:30, laboratory to be arranged; *Snyder, LeFevre.*

RP 363. Religious Education III (≡ OA 366). Continuation of RP 362. Spr: MW 10:30, laboratory to be arranged; *Snyder.*

RP 366. Christianity and the Family. The contributions of religious views to a guiding image of marriage and the family. The functioning of a Christian family. Methods of equipping young people and adults with needed resources and capacities. Programs of home and church working together. Aut: TuTh 2–3:30; *Snyder.*

RP 369. Church and State, Religion and Education (≡ CH 358). The problem of religious education in a pluralistic society. Spr: hrs to be arranged; *Snyder, Nichols.*

RP 373. Theology and the Empirical Method (≡ CT 373). For description see CT 373, page 41. Spr: MWF 8:30; *LeFevre.*

RP 428. Jung and Religion. Seminar on the relation of Carl G. Jung's work and thought to religion. Prereq: consent of instructor. Win: Th 2–5; *Hiltner.*

RP 430. Theology and Higher Education I (≡ CT 430). For description see CT 430, page 42. Prereq: RP 301, 302, 303, and CT 343, 344, 345, or their equiv. Win: MWF 9:30; *LeFevre.*

RP 431. Theology and Higher Education II (≡ CT 431). For description see CT 431, page 42. Spr: MWF 9:30; *LeFevre.*

RP 450, 451, 452, 453. Research. Prereq: consent of instructor. Sum: *Westberg;* Aut, Win, Spr: *Staff.*

RP 460, 461, 462, 463. Field Research. Prereq: consent of instructor. Sum: *Westberg;* Aut, Win, Spr: *Staff.*

THE OPERATIONAL AREAS

Note. For a general explanation of the place of the operational areas in the curriculum, consult the section above on "The Nature and Structure of the Curriculum" (pp. 36–39).

*OA 300. Theory and Function of the Minister as Preacher. This course, together with *OA 301 and *OA 302, constitutes an integrated sequence of courses centering on the theme, "Preaching in Its Liturgical Setting, and the Rites and Sacraments of the Church." The sequence is focused on preaching, on worship, and on the occasional offices of the Church such as weddings, baptisms, and funerals. The sequence includes participation in actual operations such as the preaching of sermons and conducting of worship services. It deals also with the basic theory upon which these operations rest, and with the relationship between theory and practice. The goals of the sequence include the improvement of knowledge and skill on the part of the student, but they concentrate upon aiding each student to develop a constructive theological understanding of his own strengths and weaknesses as preacher and leader within the Christian community. Each student is encouraged to work through these matters with special reference to the tradition of his own denomination. Attention is paid to the capacity for effectiveness in speech. Aut: M–F 8:30; *Robbins, Hawley.*

*OA 301. Place and Purpose of the Leader of the Worshiping Community. Continuation of *OA 300. Win: M–F 8:30; *Robbins, Hawley.*

*OA 302. Theory and Practice of the Minister as Priest. Continuation of *OA 300 and *OA 301. Spr: M–F 8:30; *Robbins, Hawley.*

*OA 304. Programs and Procedures of the Local Church. The minister's role and problems in developing effective procedures for the local congregation in the light of its Christian task, denominational polities, the general ecclesiastical structure, general factors influencing the structure and development of organizations, and the special influences of particular parish situations. Spr: MWF 10:30; *Blakemore.*

*OA 305. The Associated Life of the Churches. Examination of denominational, interdenominational, and ecumenical bodies in the light of the nature of the Christian Church and of principles of administrative organization; the nature and role of church polities, and the examination of the processes of association and schism. Aut: MWF 10:30; *Blakemore.*

OA 324. Clinical Approach to Pastoral Care I (≡ RP 324). For description see RP 324, page 46. Aut: Tu 10, Th 10–12, and 3-hour laboratory to be arranged; *Westberg.*

OA 325. Clinical Approach to Pastoral Care II (≡ RP 325). For description see RP 325, page 46. Win: Tu 10, Th 10–12, and 3-hour laboratory to be arranged; *Westberg.*

OA 326. Clinical Approach to Pastoral Care III (≡ RP 326). For description see RP 326, page 46. Spr: Tu 10, Th 10–12, and 3-hour laboratory to be arranged; *Westberg.*

OA 361. The Church in Industrial Life (≡ ES 361). For description see ES 361, page 42. Spr: TuTh 2–3:30; *Obenhaus.*

OA 363. The Church in Agricultural Life (≡ ES 363). For description see ES 363, page 43. Aut: MWF 2:30; *Obenhaus.*

OA 364. Religious Education I (≡ RP 361). For description see RP 361, page 46. Aut: MW 10:30, laboratory to be arranged; *Snyder.*

OA 365. Religious Education II (≡ RP 362). For description see RP 362, page 46. Win: MW 10:30, laboratory to be arranged; *Snyder, LeFevre.*

OA 366. Religious Education III (≡ RP 363). For description see RP 363, page 46. Spr: MW 10:30, laboratory to be arranged; *Snyder.*

OA 375 (Disc.). Programs and Policies of the Disciples of Christ. Their organizational and ideological development from their origins to the present. Win: hrs to be arranged; *Blakemore.*

OA 380 (C.T.S.). Supervised Field Work Course for First-Year Students. Reports, discussions, readings, and supervision of field projects. Minimum of seven hours of field work and one conference period weekly throughout the year. The project and course extend through the Autumn, Winter, and Spring quarters, with one credit given for the three quarters. Required of students registered in C.T.S. unless otherwise arranged. Aut, Win, Spr [C for three quarters]: Tu 4:30; *Anderson.*

OA 451, 452, 453. Research in Operational Areas. Prereq: consent of instructor. Aut, Win, Spr: *Staff.*

OA 461, 462, 463. Field or Project Research in Operational Areas. Prereq: consent of instructor. Aut, Win, Spr: *Staff.*

SPECIAL COURSES

Div 399. Internship. [No credit.] Sum, Aut, Win, Spr: *Staff.*

Div 499. Noninstructional Privilege. [No credit.] Sum, Aut, Win, Spr: *Staff.*

Div 999. Thesis Work. [No credit.] Sum, Aut, Win, Spr: *Staff.*

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ELIZABETH A. MCQUADE, *Executive Secretary* (1955–56)
.....5757 University Avenue, Chicago 37

BUSINESS ADMINISTRATION

REV. ROBERT E. TINKER, D.B., *Business Manager*
BENJAMIN H. EMERY, *Assistant Business Manager*
....5757 University Avenue, Chicago 37

THE ADMINISTRATIVE COUNCIL

ARTHUR CUSHMAN MCGIFFERT, JR.
ROBERT E. ALLARD
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SAMUEL C. KINCHELOE
PERRY D. LEFEVRE
ELSIE MCFADDEN
ROBERT SUTTON MOORE
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COERT RYLAARSDAM
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WALKER M. ALDERTON, *Emeritus*
ROBERT CASHMAN, *Emeritus*
FRED EASTMAN, *Emeritus*

ARTHUR CUSHMAN MCGIFFERT, JR., A.M., D.D., LITT.D., LL.D., *President*
PHILIP A. ANDERSON, D.B., PH.D., *Dean of Students and Director of Field Experience*
ROBERT SUTTON MOORE, D.B., *Associate Dean of Students and Executive Secretary of the Alumni Association (elect)*
DENIS COWAN, A.M., *Choir Director*
EVAH O. KINCHELOE (Mrs. S. C.), A.M., B.S. in L.S., *Librarian*
ELSIE H. MCFADDEN (Mrs. R. M.), A.B., *Registrar*

STATE SUPERINTENDENT'S COUNCIL

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Illinois: REV. FRANK L. EDWARDS, A.M., D.B., S.T.M., D.D., 19 South La Salle Street, Chicago 3
Indiana: REV. SIMON A. BENNETT, A.M., D.D., 55 Warwick Road, Muncie
REV. ANDREW K. Craig, D.B. (*elect*)
Iowa: REV. JUDSON E. FIEBIGER, D.D., Magoun Hall, Grinnell
Kansas: REV. L. M. RYMPH, D.D., 923 Kansas Avenue, Topeka
Michigan: REV. HAROLD SKIDMORE, D.B., D.D., 415 West Grand River Avenue, East Lansing
Minnesota: REV. THOMAS A. GOODWIN, D.B., D.D., 122 West Franklin Avenue, Minneapolis 4

Missouri:	Rev. W. Wilder Towle, D.B., S.T.B., S.T.M., D.D., 6501 Wydown Boulevard, St. Louis 5
Montana:	Rev. George E. Stickney, D.B., D.D., 314 Stapleton Building, Billings
Nebraska:	Rev. Arthur W. Taylor, D.B., 1710 B Street, Lincoln 2
New Mexico:	Rev. Jesse F. Perrin, D.B., 3125 West Adams Boulevard, Los Angeles 18, California
North Dakota:	Rev. Edward S. Treat, Box 1776, Fargo
Oklahoma, *Texas*	Rev. Royal J. Gibson, A.M., D.D., 217 North West Thirteenth Street, Oklahoma City 3
South Dakota:	Rev. Ralph Hoffman, D.D., Box 138, Huron
Wisconsin:	Rev. Jess H. Norenberg, D.B., D.D., *Chairman*, 109 East Johnson Street, Madison 3
Wyoming:	Rev. Harry W. Johnson, A.M., D.B., 303 Idaho Building, Boise, Idaho

STATE CONFERENCE VISITORS

Colorado:	Rev. Walter Scott, Silt
Illinois:	Rev. Matthias Kooger, 3033 Normal Avenue, Chicago 9
	Rev. William B. Mathews, 809 Washington, Highland
	Rev. Arthur R. McLaughlin, 119 East Nebraska, Peoria 4
Indiana:	Rev. John Hancock, 236 West Pleasant, Dunkirk
Iowa:	Rev. Donald Chapman, New Hampton
Kansas:	Rev. Reuben R. Trickey, 5227 Leavenworth Road, Kansas City
Alternate:	Rev. Paxton Smith, 112 West Sycamore Street, Independence
Michigan:	Rev. A. A. Nelson, Box 28, Manistee
Minnesota:	Rev. Keenan Sheldon, 1866 Iglehart Avenue, St. Paul 4
Missouri:	Rev. Gerald E. Maggart, 205 West Sixty-fifth Street, Kansas City 13
Montana:	Rev. Edwin O. Berreth, Ekalaka
New Mexico:	Rev. Clarence E. Parr, 420 North Spruce Street, Albuquerque
Nebraska:	Rev. E. K. Bauman, Burwell
North Dakota:	Rev. Robert Winegarner, Hettinger
Oklahoma:	Rev. Chester Brown, Medford
South Dakota:	Rev. Virgil Hicks, Canova
Alternate:	Rev. Charles Brewster, Yankton
Texas:	To be appointed
Wisconsin:	Rev. Robert Bench, 531 West Center Street, Whitewater
Wyoming:	Rev. Donald O. Mills, Box 733, Green River

ALUMNI ASSOCIATION COUNCIL

EXECUTIVE COMMITTEE AND OFFICERS

Melvin L. Frank, '*41*, *President*, Minister, First Congregational Church, 1716 West Taylor Street, Kokomo, Ind.

Theodor F. Stoerker, '*34*, *First Vice-President*, Minister, Plymouth Congregational Church, 1421 Amy Court, Whiting, Ind.

Thompson Sampson, '*45*, *Second Vice-President*, Minister, The Community Protestant Church (Congregational), Mundelein, Ill.

Richard J. Wichlei, '*45*, *Secretary*, Minister, Congregational Church, Two Rivers, Wis.

Mrs. Clarence McCall, '*38*, *Treasurer*, 618 North Ridgeland Avenue, Oak Park, Ill.

James W. Schaefer, '*54*, 1318 East Fifty-third Street, Chicago

Grafton Thomas, '*48*, Minister, Congregational Church, Spring Valley, Ill.

William A. Jacobs, '*35*, Minister, New England Congregational Church, Aurora, Ill. (co-opted member).

MEMBERSHIP

Term Expires in 1956

Edwin O. Berreth, '*45*, Minister, Union Church, Ekalaka, Mont.

Paul Gettinger, '*52*, Minister, Pleasant Valley Congregational Church, Osceola, Ind.

C. Wesley Israel, '*28*, Superintendent, Southern District, Methodist Church, 9837 South Bell Avenue, Chicago 43.

Robert C. Kemper, '*29*, Minister, Congregational Church, 25 East Benton Street, Naperville, Ill.
Ward L. Stephenson, '*50*, Minister, Congregational Church, Algonquin, Ill.
Lawrence E. Tenhopen, '*30*, Minister, Congregational Church, 359 Pearl Street, South Haven, Mich.
Grafton Thomas, '*48*, Minister, Congregational Church, Spring Valley, Ill.
Eugene Van Kranenburgh, '*49*, Minister Kirk of Bonnie Brae, 1101 South Elizabeth Street, Denver 10, Colo.

Term Expires in 1957

Philip Anderson, '*46*, Dean, The Chicago Theological Seminary, 5757 University Avenue, Chicago 37
Nelson Baxter, '*32*, Minister, Edwards Congregational Church, Tenth and Perry Streets, Davenport, Iowa.
George Burton, '*51*, Minister, Immanuel Congregational Church, 3456 Jamieson Street, St. Louis 9, Mo.
Melvin L. Frank, '*41*, Minister, First Congregational Church, 1716 West Taylor Street, Kokomo, Ind.
Richard Hulbert, '*34*, Minister, Pilgrim Heights Congregational Church, 2901 Vincent Avenue, N., Minneapolis 11, Minn.
James W. Schaefer, '*54*, 1318 East Fifty-third Street, Chicago
Theodor F. Stoerker, '*34*, Minister, Plymouth Congregational Church, 1421 Amy Court, Whiting, Ind.
Richard J. Wichlei, '45, Minister, Congregational Church, Two Rivers, Wis.

Term Expires in 1958

Charles T. Brewster, '*30*, Minister, Congregational Church, 210 West Fifth Street, Yankton, S.D.
Robert T. Clark, '*47*, Minister, 3707 West Fiftieth Street, Denver, Colo.
Floyd Q. Davidson, '*35*, Minister, Congregational Church, 1007 First Avenue, Oskaloosa, Iowa.
Paul Davis, '*52*, Minister, Community Church, Garden City, Kan.
Richard Ford, '*50*, Minister, Congregational Church, 114 East Cass Street, Greenville, Mich.
Scott Libbey, '*54*, Minister, Congregational Church, Red Oak, Iowa
Barbara McCall (Mrs. Clarence), '*38*, 618 North Ridgeland Avenue, Oak Park, Ill.
Thompson Sampson, '*45*, Minister, The Community Protestant Church (Congregational), Mundelein, Ill.

C.T.S. AWARDS, 1954–55

The Degree of Bachelor of Divinity Was Conferred upon

LOIS ANN BANKS . . . . . New Haven, Connecticut
A.B., Connecticut College, 1951

BRADLEY BRYAN BREHMER . . . . . Milwaukee, Wisconsin
A.B., Carroll College, 1951

CURTIS RANDOLPH CLARE . . . . . San Diego, California
San Diego State College

DONALD GENE COX . . . . . Decatur, Illinois
A.B., James Millikin University, 1950

CORNELIUS DESTIGTER . . . . . Sioux Center, Iowa
A.B., Iowa State Teachers College, 1948
A.M., Colorado State College of Education, 1950

WILLIAM CLAIR HARMON . . . . . Canton, Ohio
A.B., Findlay College, 1950

JOHN MORRISON HOFFMANN . . . . . St. Louis, Missouri
A.B., University of Chicago, 1950

ROBERT GLENN JACOBS . . . . . Fort Dodge, Iowa
A.B., Grinnell College, 1950
M.F.A., State University of Iowa, 1952

WILLIAM FRANK KAUTZ . . . . . Elmhurst, Illinois
A.B., Elmhurst College, 1948

SCOTT SMITH LIBBEY . . . . . Fort Dodge, Iowa
A.B., State University of Iowa, 1951

CHARLES HOMER LOWDER . . . . . Bluefield, West Virginia
A.B., Lynchburg College, 1945

GENE LEROY MCCORNACK . . . . . Oklahoma City, Oklahoma
A.B., Oklahoma City University, 1949

HUGH BURRILL PENNEY . . . . . Ayer, Massachusetts
A.B., Bates College, 1950

JAMES WESLEY SCHAEFER . . . . . Minneapolis, Minnesota
A.B., Hamline University, 1952

CLYDE JAMES STECKEL . . . . . Anderson, Indiana
A.B., Butler University, 1950

ALLEN FRANCIS TINKHAM . . . . . Mattapoisett, Massachusetts
A.B., Tufts College, 1951

WILLIE WHITE . . . . . Brooklyn, Mississippi
A.B., Dillard University, 1950
A.M., University of Chicago, 1953

FLORA SLOSSON WUELLNER . . . . . Ann Arbor, Michigan
A.B., University of Michigan, 1940
A.M., *ibid.*, 1950

The Degree of Master of Arts Was Conferred upon

PATRICIA SPENCER STANFORD . . . . . Centralia, Illinois
Texas Christian University

MARIE ANN BURGIN WILLIAMS . . . . . Soda Springs, Idaho
College of Idaho

The Degree of Doctor of Divinity (honoris causa) *Was Conferred At Commencement, June 10, 1954*

ROBERT SPERRY BILHEIMER
A.B., D.B., Yale University
Executive Secretary, Second Assembly of World Council of Churches

FRANK LINCOLN EDWARDS
A.B., University of Denver
D.B., Iliff School of Theology
Superintendent, Congregational and Christian Conference of Illinois

THOMAS ARTHUR GOODWIN
Ph.B., University of Chicago
A.M., *ibid.*
D.B., Chicago Theological Seminary
Superintendent, Congregational and Christian Conference of Minnesota

At a Special Ecumenical Convocation, August 11, 1954

TETSUTARO ARIGA
Professor of Christianity, Kyoto University, Kyoto, Japan

HUBERT CUNLIFFE-JONES
Principal, Yorkshire United Independent College, Bradford, England

PIERRE MAURY
President, Reformed Church of France

LESSLIE NEWBIGIN
Bishop of Madura and Ramnad, United Church of South India

DANIEL T. NILES
Director of the Bible Study Institute of the YMCA, Colombo, Ceylon

REINOLD VON THADDEN
Head of Laymen's Movement in Germany

At the Opening Convocation, September 27, 1954

HOWARD FRANKLIN SCHOMER
Associate Minister of the Reformed Church and Director of Fellowship Center, Le Chambon-sur-Lignon, France; Envoy of Congregational Christian Churches to headquarters of the World Council of Churches, Geneva, Switzerland.

World Church Fellowship Certificates for the Year 1954–55 Were Awarded to

ARMIN C. F. BOYENS ..... Hamburg-Lemsahl, Denmark
Hamburg University
Heidelberg University

EWART STANLEY JOHN ..... Pembrokeshire, Wales
University College of South Wales
Carmarthen Theological College

ALBRECHT PLAG ..... Reutlingen, Germany
University of Tübingen

JENS JØRGEN THOMSEN ..... Copenhagen, Denmark
University of Copenhagen

MITSUTAKA UENO ..... Kyoto, Japan
Doshisha University

The Hawaiian Scholarship for 1954–55 Was Awarded to

SHIN-HING LEE ..... Kao-Hsiung, Formosa
A.B., Seattle Pacific College, 1953

The Bethany Union Scholarship 1954–55 for Was Awarded to

WILLIAM FRANKLIN HOBBS ..... Lewiston, Maine
A.B., Bates College, 1954

The Glenview Scholarship for 1954–55 Was Awarded to

LARRIMORE CLYDE CROCKETT ..... Onawa, Iowa
A.B., Drury College, 1954

The Western Springs Scholarships for 1954–55 Were Awarded to

BEN F. HEARN, JR. ..... Fort Worth, Texas
A.B., Texas Christian University, 1949

LEOPOLD HENRY HOPPE ..... Fox Lake, Illinois
A.B., Omaha University, 1949

JACK LOREN SANDFORD ..... St. Louis, Missouri
A.B., Drury College, 1951

The Hugh Elmer Brown Memorial Scholarship (First Congregational Church, Evanston) for 1954–55 Was Awarded to

LEWIS LEE WAKELAND ..... Idaville, Indiana
A.B., Ball State Teachers College, 1952

The Park Manor Scholarship for 1954–55 Was Awarded to

DAVID LIVINGSTONE WENDELL ..... Wooster, Ohio
A.B., Oberlin College, 1953

The Mary B. Hibbard Curtis Research Scholarship for the Year 1954–55 Was Awarded to

WILLIAM WIDICK SCHROEDER . . . . . Newton, Kansas
A.B., Bethel College, 1949
A.M., Michigan State College, 1951

Entrance Fellowships for the year 1954–55 Were Awarded to

RALPH REINHOLD ABELE . . . . . St. Louis, Missouri
A.B., Elmhurst College, 1954

WILBUR KENNETH HUCK . . . . . Bayard, Nebraska
A.B. Yankton College, 1952
Th.B., *ibid.*, 1953

GORDON CHARLES ROADARMEL . . . . . Granville, Ohio
A.B., College of Wooster, 1954

WILLIAM RAYMOND ROGERS . . . . . Scotia, New York
A.B., Kalamazoo College, 1954

WILLIAM LEONARD ROWE . . . . . Detroit, Michigan
A.B., Wayne University, 1954

DONALD JAMES SEVETSON . . . . . Hinsdale, Illinois
A.B., Macalester College, 1954

Junior Fellowships for the Year 1954–55 Were Awarded to

DONALD CURTIS BELL . . . . . Wooster, Ohio
A.B., College of Wooster, 1953

ROBERT JAMES CLARK . . . . . Chicago, Illinois
A.B., Elmhurst College, 1953

CHARLES DONALD ENGLAND . . . . . Lamar, Colorado
A.B., Findlay College, 1953

JOHN DEAN FITZGERALD, JR. . . . . Western Springs, Illinois
A.B., Colorado College, 1952

AUGUST JETHER FRY, JR. . . . . Chicago, Illinois
A.B., Beloit College, 1952

DAVID JAMES JAMIESON . . . . . Queens Village, New York
A.B., Oberlin College, 1952

RICHARD EUGENE SHERRELL . . . . . Los Angeles, California
A.B., Pomona College, 1952

DONALD HOWARD TREESE . . . . . Williamsburg, Pennsylvania
A.B., Juniata College, 1952

The Blatchford Foundation Fellowship for the Year 1954–55 Was Awarded to

CLYDE JAMES STECKEL . . . . . Anderson, Indiana
A.B., Butler University, 1950
D.B., Chicago Theological Seminary, 1954

DIRECTORY OF STUDENTS
Academic Year, 1954–55

(Note.—Italic letters following names indicate the quarter or quarters in residence.)

Senior Class

Allen, Leslie Charlwood, *a.w.sp.* ..... Beverly, Massachusetts
A.B., Grinnell College, 1951

Black, William John, *s.a.w.sp.* ..... St. Johns, Michigan
A.B., Wittenberg College, 1952

Brown, Bernard Owen, *sp.* ..... Fargo, North Dakota
North Dakota University

Christensen, Gordon Allen, *s.a.w.sp.* ..... Mango, Florida
Philippine Christian College

Colson, Z. William, Jr., *a.w.sp.* ..... Methuen, Massachusetts
A.B., Yale University, 1950

Dalrymple, Dean Edward, *a.w.* ..... Roberts, Illinois
A.B., North Central College, 1951

Ewing, James Walter, *a.w.sp.* ..... Staples, Minnesota
A.B., Carleton College, 1952

Fitzgerald, John Dean, Jr., *a.w.sp.* ..... Western Springs, Illinois
A.B., Colorado College, 1952

Fry, August Jether, Jr., *s.a.w.sp.* ..... Chicago, Illinois
A.B., Beloit College, 1952

Green, Thomas George, *a.w.sp.* ..... Des Moines, Iowa
A.B., University of Chicago, 1951

Griffin, Enid Larson, *sp.* ..... Minneapolis, Minnesota
A.B., Yankton College, 1950

Jamieson, David James, *s.a.w.sp.* ..... Queens Village, New York
A.B., Oberlin College, 1952

Kling, Dorothy Anna, *s.a.w.sp.* ..... Detroit, Michigan
Wayne University

Kreml, Warren Jay, *a.w.sp.* ..... Pasadena, California
A.B., Occidental College, 1950

Letson, Joseph William, *a.w.sp.* ..... Tulsa, Oklahoma
S.B., College of the Ozarks, 1945

Mook, Henry Telfer, *a.w.sp.* ..... Des Moines, Iowa
A.B., Dartmouth College, 1938
LL.B., Yale University, 1942

Nickelsen, John Hellier, *a.w.sp.* ..... Clinton, Iowa
A.B., State University of Iowa, 1950

Perkins, Lawrence Joseph, *a.w.* ..... Sycamore, Illinois
A.B., Macalester College, 1951

Price, Jack Edward, *a.w.sp.* ..... Hinton, West Virginia
A.B., West Virginia University, 1952

Reitz, Robert Meek, *a.w.sp.* ..... Elmhurst, Illinois
A.B., Wheaton College, 1951

Schroeder, William Widick, *a.w.sp.* ..... Newton, Kansas
A.B., Bethel College, 1949
A.M., Michigan State College, 1951

Shelton, Paul Wesley, *a.w.sp.* ..... Lynchburg, Virginia
A.B., Lynchburg College, 1952

Sherrell, Richard Eugene, *a.w.sp.* ..... Los Angeles, California
A.B., Pomona College, 1952

Stone, Robert LeRoy, *sp.* ..... Chicago, Illinois
University of Chicago

Swift, James William, *a.w.* ..... Los Angeles, California
A.B., Pomona College, 1951

Taylor, Louis Raymond, *a.w.sp.* ..... Elmhurst, Illinois
S.B., Elmhurst College, 1951

Treese, Donald Howard, *a.w.sp.* ..... Williamsburg, Pennsylvania
A.B., Juniata College, 1952

Tully, Robert William, *a.w.sp.* ..... Wauwatosa, Wisconsin
A.B., Lawrence College, 1952

Wakeland, Lewis Lee, *a.w.sp.* ..... Idaville, Indiana
S.B., Ball State Teachers College, 1952

Watson, Robert Duncan, *a.w.sp.* ..... Detroit, Michigan
Wayne University

Williams, Jean Joan, *sp.* ..... Philadelphia, Pennsylvania
S.B., Northwestern University, 1939
A.M., Boston University, 1947

Wright, Paul McKay, *a.w.* ..... Wooster, Ohio
A.B., College of Wooster, 1952

Yungclas, Don Roger, *a.w.sp.* ..... Somonauk, Illinois
A.B., Grinnell College, 1950

Zinn, John Robert, *a.w.sp.* ..... Grand Rapids, Michigan
A.B., Alma College, 1950

Middle Class

Begg, Alvin James, *a.w.sp.* ..... Detroit, Michigan
A.B., Wayne University, 1951

Bell, Donald Curtis, *s.a.w.* ..... Wooster, Ohio
A.B., College of Wooster, 1953

Campbell, Jackson Collins, *s.a.w.* ..... Pauls Valley, Oklahoma
University of Oklahoma

Clark, Robert James, *a.w.sp.* ..... Chicago, Illinois
A.B., Elmhurst College, 1953

Coddington, Donn Melvin, *a.w.sp.* ..... Peru, Illinois
A.B., University of Michigan, 1953

Davis, Keith Arlington, *a.w.sp.* ..... Jackson, Michigan
A.B., Hillsdale College, 1952

Debbink, David Henry, *a.w.sp.* ..... Wauwatosa, Wisconsin
S.B., Carroll College, 1953

Dickinson, William Naylor, *a.w.* ..... Springfield, Massachusetts
A.B., American International College, 1952

Elmquist, Russell Ellis, *a.w.sp.* ..... Cresco, Iowa
S.B., Iowa State College, 1949

England, Charles Donald, *a.w.sp.* ..... Lamar, Colorado
A.B., Findlay College, 1953

Fisher, John Kenneth, *s.a.w.sp.* ..... Atkinson, Illinois
A.B., Simpson College, 1941

Galitz, Robert Frederick, *a.w.sp.* ..... La Grange Park, Illinois
A.B., Grinnell College, 1953

Hageman, Lynn LeRoy, *a.w.sp.* ..... Ithaca, Nebraska
A.B., North Central College, 1951

Hearn, Ben F., Jr., *a.w.* ..... Fort Worth, Texas
A.B., Texas Christian University, 1949

Henzlik, William Charles, *a.w.sp.* ..... Chicago, Illinois
S.B., Iowa State College, 1945
J.B., University of Missouri, 1947

Heusel, Lorton Glen, *a.w.sp.* ..... Thorntown, Indiana
A.B., Earlham College, 1953

Hoppe, Leopold Henry, *s.a.* ..... Fox Lake, Illinois
A.B., Omaha University, 1949

McClernon, Robert Ernest, *a.w.sp.* ..... St. Louis, Missouri
A.B., Drury College, 1952

MacNair, Wilmer Everett, *s.a.w.sp.* ..... Milwaukee, Wisconsin
A.B., Park College, 1953

Matthew, Stanley Robert, *a.* ..... Sacramento, California
A.B., University of California at Los Angeles, 1951

Pearce, Loyal Lloyd, *a.w.sp.* ..... Troy, Michigan
A.B., Central Michigan College of Education, 1951

Preston, Howard, J. *s.* ..... Dwight, Illinois
A.B., Culver-Stockton College, 1952

Reeder, Rudolph Rex, *a.w.sp.* ..... Milwaukee, Wisconsin
A.B., Haverford College, 1950

Reid, Wayne Emmett, *a.* ..... Chicago, Illinois
University of Chicago

Reynolds, Paul Russell, Jr., *a.w.sp.* ..... Glen Ellyn, Illinois
A.B., Roosevelt College, 1953

Sandford, Jack Loren, *a.w.sp.* ..... St. Louis, Missouri
A.B., Drury College, 1951

Segner, Frederick Harry, *sp.* ..... Pittsburgh, Pennsylvania
A.B., Gettysburg College, 1953

Steffensen, Paul Thielman, *a.w.sp.* ..... Kenosha, Wisconsin
S.B., University of Wisconsin, 1953

Talbert, Arthur Everett, *a.w.sp.* ..... West Allis, Wisconsin
S.B., University of California at Los Angeles, 1950

Junior Class

Abele, Ralph Reinhold, *a.w.sp.* ..... St. Louis, Missouri
A.B., Elmhurst College, 1954

Arike, Enn, *a.w.sp.* ..... Manchester, Connecticut
A.B., Oklahoma A. & M. College, 1954

Birdwell, Rawson Paige, Jr., *a.w.sp.* ..... Chicago, Illinois
A.B., Knox College, 1953

Boyer, Mary Rice, *a.w.sp.* ..... Winnetka, Illinois
A.B., Bennington College, 1936
M.Ed., Graduate Teachers College of Winnetka, 1940

Broeksmit, John Shaw, Jr., *s.a.w.sp.* ..... Chicago, Illinois
A.B., Yale University, 1942

Chaney, David Eugene, *a.w.sp.* ..... Newark, Ohio
A.B., Denison University, 1952

Clark, James Edward, *a.w.sp.* ..... St. Louis, Missouri
A.B., Drury College, 1953

Cowan, John Louis, *a.w.sp.* ..... Falls Church, Virginia
A.B., DePauw University, 1954

Crockett, Larrimore Clyde, *a.w.sp.* ..... Onawa, Iowa
A.B., Drury College, 1954

Germany, Robert Maurice, *a.w.sp.* ..... Gordon, Nebraska
Washburn University

Grevatt, Walter Egbert, Jr., *a.w.sp.* ..... Glen Ridge, New Jersey
A.B., Dartmouth College, 1952
A.M., Oberlin College, 1954

Hakes, James De Haven, *a.w.sp.* ..... Chicago, Illinois
A.B., Grinnell College, 1953

Henning, Donald West, *a.w.* ..... Oak Park, Illinois
A.B., University of Rochester, 1954

Hobbs, William Franklin, *a.w.sp.* ..... Springfield, Massachusetts
A.B., Bates College, 1954

Huck, Wilbur Kenneth, *a.w.sp.* ..... Bayard, Nebraska
A.B., Yankton College, 1952
Th.B., *ibid.*, 1953

Lapp, Robinson Gardner, Jr., *a.w.sp.* ..... Kenmore, New York
A.B., Ohio Wesleyan University, 1954

Lewis, Clifford Dean, *a.w.sp.* ..... Topeka, Kansas
A.B., Baker University, 1954

Lyle, Jimmie Grant, *a.* ..... Texhoma, Oklahoma
A.B., University of Wichita, 1954

Miller, Clyde Horace, Jr., *a.w.sp.* ..... Middlesboro, Kentucky
A.B., Talladega College, 1954

Muth, Philip Arthur, *a.w.sp.* ..... Webster Groves, Missouri
A.B., Washington University, 1954

Nellis, Robert Hadley, *a.* ..... Udall, Kansas
Southwestern College

Niswander, Donald Gene, *a.w.sp.* ..... Akron, Ohio
A.B., Ohio Wesleyan University, 1953

Olson, Frederick Oscar, *a.w.sp.* ..... Kansas City, Missouri
A.B., University of Missouri, 1952

Proffitt, Henry Miller, *a.w.sp.* ..... Hamlet, Indiana
Taylor University

Prouty, Willard Mark, *a.w.sp.* ..... Otis, Colorado
A.B., College of Wooster, 1954

Rogers, William Raymond, *a.w.* ..... Scotia, New York
A.B., Kalamazoo College, 1954

Rowe, William Leonard, *a.w.sp.* ..... Detroit, Michigan
A.B., Wayne University, 1954

SEVETSON, DONALD JAMES, *a.w.sp.* ..... Hinsdale, Illinois
A.B., Macalester College, 1954

STARBUCK, KENNETH CLINTON, *a.w.* ..... Nortonville, Kansas
A.B., Baker University, 1954

STYCHE, LEONARD GEORGE, *a.w.* ..... Bridgeville, Pennsylvania
A.B., Waynesburg College, 1953
A.M., Haverford College, 1954

ULSETH, HAROLD ALLYN, *sp.* ..... Minneapolis, Minnesota
A.B., University of Minnesota, 1954

WENDELL, DAVID LIVINGSTONE, *a.* ..... Wooster, Ohio
A.B., Oberlin College, 1953

WOLFGARTH, ARTHUR ERWIN, *w.sp.* ..... Chicago, Illinois
S.B., Northwestern University, 1951

Master of Arts Candidates—Second Year

ALLISON, GLENN STUART, *a.w.sp.* ..... Chicago, Illinois
Olivet College

ASIRVATHAM, ARTHUR BASKARAN, *a.* ..... Thirumangalam, South India
A.B., Madras Christian College, 1952

BOHLE, URSULA, *a.w.sp.* ..... Bad Hersfeld, Germany
Baptist Missionary Training School

CARSWELL, ANN, *s.* ..... Olds, Iowa
A.B., Iowa State Teachers College, 1945

CHRISTENSEN, MARIUM HANSEN, *a.w.sp.* ..... Mullen, Nebraska
A.B., Nebraska Wesleyan University, 1948

DETERS, MARY LEE, *s.a.w.sp.* ..... Elgin, Illinois
A.B., University of Chicago, 1952

DRYDEN, REGINALD NORMAN, *a.w.sp* ..... Johannesburg, South Africa
Th.B., Auburn Theological Seminary, 1937
S.T.M., Pacific School of Religion, 1950

ELDER, ANNE ETHEL, *sp.* ..... South Charleston, Ohio
A.B., Oberlin College, 1949

EWING, RUTH JOAN SMITH, *a.w.sp.* ..... Topeka, Kansas
S.B., Kansas State Teachers College, 1950

FREDERICK, ROBERT EDWARD, *a.w.sp.* ..... Western Springs, Illinois
A.B., Lawrence College, 1950
D.B., Chicago Theological Seminary, 1953

HORIOKA, YASUKO INOUYE, *a.* ..... Tokyo, Japan
Tsuda English College
Schauffler College

LEE, SHIN-HING, *a.w.sp.* ..... Kao-Hsiung, Formosa
A.B., Seattle Pacific College, 1953

MCQUADE, ELIZABETH ANN, *a.w.sp.* ..... Iowa Falls, Iowa
A.B., State University of Iowa, 1950

SEIBEL, EDWARD GEORGE, *a.w.sp.* ..... Greeley, Colorado
A.B., Yankton College, 1951
Th.B., *ibid.*, 1951

Master of Arts Candidates—First Year

ADEN, LEROY HENRY, *a.w.sp.* ..... Havelock, Iowa
A.B., Wartburg College, 1951
D.B., Wartburg Theological Seminary, 1954

EDDY, FRANCES MYRA, *a.w.sp.* ..... Chicago, Illinois
A.B., Oberlin College, 1936

ROADARMEL, GORDON CHARLES, *a.w.sp.* ..... Granville, Ohio
A.B., College of Wooster, 1954

SCHOSANSKI, MARGARET ANN, *a.w.sp.* ..... Chicago, Illinois
A.B., North Central College, 1946

SWANSON, EUGENE SAMUEL, *a.w.sp.* ..... Muskegon, Michigan
A.B., Augustana College, 1940
D.B., Augustana Theological Seminary, 1945

Divisional Year in the University

HERRICK, EARL MYRON, *sp.* ..... Manhattan, Kansas
A.B., College of the University of Chicago, 1952

Doctor of Philosophy Candidates

BROWN, JAMES WILEY, *a.w.sp.* ..... Chicago, Illinois
A.B., Clark University, 1931
D.B., Gammon Theological Seminary, 1934
D.B., Chicago Theological Seminary, 1935

COX, DONALD GENE, *a.* ..... Decatur, Illinois
A.B., James Millikin University, 1950
D.B., Chicago Theological Seminary, 1954

DALBECK, GORDON EARL, *a.* ..... North Hollywood, California
A.B., College of the Pacific, 1947
D.B., Chicago Theological Seminary, 1950

GIESELMANN, ROY WILLIAM, *a.w.sp.* ..... Cleveland, Ohio
A.B., Elmhurst College, 1935
D.B., Union Theological Seminary, 1937
S.T.M., *ibid.*, 1948

HOLLERORTH, BARBARA ELIZABETH, *a.* ..... Cedar Falls, Iowa
University of Chicago
D.B., Chicago Theological Seminary, 1952

HOLLERORTH, HUGO JOHN, JR., *a.* ..... Jefferson City, Missouri
S.B., Northwestern University, 1946
D.B., Chicago Theological Seminary, 1949

KEIL, PAUL LUTHER, *a.* ..... Fort Wayne, Indiana
A.B., Wittenberg College, 1944
D.B., Hamma Divinity School, 1946

KERNEY, LEROY GEORGE, *a.w.sp.* ..... Manteno, Illinois
A.B., Westmar College, 1945
D.B., Evangelical Theological Seminary, 1947

LEATHERMAN, ORA LEON, *a.w.* ..... Versailles, Missouri
A.B., Central College, Missouri, 1947
D.B., Hartford Seminary Foundation, 1950

MCDILL, THOMAS HALDANE, JR., *s.* ..... Atlanta, Georgia
A.B., Erskine College, 1938
D.B., Erskine Theological Seminary, 1940.
D.B., Columbia Theological Seminary, 1947

MILNER, EDWARD WILLIS, *a.w.sp.* ..... Atlanta, Georgia
S.B., Davidson College, 1951
D.B., Columbia Theological Seminary, 1954

MOLNAR, LOUIS M., *a.w.sp.* ..... Gary, Indiana
S.T.M., Oberlin Graduate School of Theology, 1954

RUSSELL, RONALD LEE, *w.sp.* ..... Miami, Florida
A.B., Florida Southern College, 1952
D.B., Candler School of Theology, Emory University, 1954

SCHAEFER, JAMES WESLEY, *a.w.* ..... Minneapolis, Minnesota
A.B., Hamline University, 1952
D.B., Chicago Theological Seminary, 1954

STECKEL, CLYDE JAMES, *a.w.sp.* ..... Anderson, Indiana
A.B., Butler University, 1950
D.B., Chicago Theological Seminary, 1954

Students-at-Large

ARMS, HOWARD WILLIAM, *s.* ..... Grand Island, Nebraska
A.B., Omaha University, 1945

BOHN, ERNEST STANLEY, *a.w.* ..... Chicago, Illinois
A.B., Bluffton College, 1952

BOYENS, ARMIN CHRISTIAN FRIEDRICH, *a.w.sp.* ..... Hamburg-Lemsahl, Germany
University of Hamburg

CRAWFORD, EVANS EDGAR, *a.w.* ..... Temple, Texas
A.B., Huston-Tillotson College, 1943
St.B., Boston University, 1946

ELDERSVELD, PETER HERMAN, *s.* ..... Chicago, Illinois
A.B., Calvin College, 1932
A.M., University of Michigan, 1934
Th.B., Calvin Seminary, 1936

GROSS, TITUS LEONARD, *a.* ..... Doylestown, Pennsylvania
A.B., Goshen College, 1953

JACKSON, ABRAHAM PATTERSON, *a.* ..... Chicago, Illinois
A.B., Morehouse College, 1941
D.B., Garrett Biblical Institute, 1945

JENSEN, GORDON STUART, *s.* ..... Creighton, Nebraska
A.B., Taylor University, 1950

JOHN, EWART STANLEY, *a.w.sp.* ..... Pembrokeshire, Wales
A.B., University College of South Wales, 1947
D.B., Carmarthen Theological College, 1950

KERR, RUSSELL NEILL, *s.sp.* ..... La Salle, Illinois
Th.B., Olivet Nazarene College, 1943
D.B., Drew Theological Seminary, 1945

KLOETZLI, WALTER, JR., *a.* ..... La Grange, Illinois
A.B., Gettysburg College, 1947
D.B., Lutheran Theological Seminary, Gettysburg, Pennsylvania, 1950

LINDEMAN, AUGUST THOMAS, *w*. . . . . Stambaugh, Michigan
A.B., Adrian College, 1950

MCCLERNON, JOSEPHINE JONELL, *a*. . . . . St. Louis, Missouri
Drury College

MCCONNELL, JAMES ISAAC, *s*. . . . . Seneca, Kansas
B.B.A., University of Texas, 1949
D.B., Vanderbilt University, School of Religion, 1950

MANTHEI, EDWARD FREDERICK, *w*. . . . . Western Springs, Illinois
A.B., University of Wisconsin, 1935
D.B., Chicago Theological Seminary, 1938

MARXSEN, ROGER SUTCLIFFE, *a*. . . . . Palos Heights, Illinois
A.B., Northwestern University, 1944

PLAG, ALBRECHT, *a.w.sp*. . . . . Reutlingen, Germany
University of Tübingen

ROSER, MARK C., *sp*. . . . . Gary, Indiana
A.B., Earlham College, 1927
A.M., University of Chicago, 1950

STRUEVER, STUART MCKEE, *a*. . . . . Peru, Illinois
A.B., Dartmouth College, 1953

THOMSEN, JENS JØRGEN, *a.w.sp*. . . . . Copenhagen, Denmark
Cand.Theol., University of Copenhagen, 1954

UENO, MITSUTAKA, *a.w.sp*. . . . . Kyoto, Japan
A.B., Doshisha University, 1946

COLLEGES, UNIVERSITIES, AND SEMINARIES

REPRESENTED IN THE CHICAGO THEOLOGICAL SEMINARY STUDENT BODY OF 1954–55

Colleges and Universities

Adrian College . . . 1
Alma College . . . 1
American International College . . . 1
Baker University . . . 2
Ball State Teachers College . . . 1
Baptist Missionary Training School . . . 1
Bates College . . . 1
Beloit College . . . 1
Bluffton College . . . 1
Boston University . . . 2
Butler University . . . 1
Carleton College . . . 1
Carroll College . . . 1
Central Michigan College of Education . . . 1
College of the Ozarks . . . 1
College of the Pacific . . . 1
College of Wooster . . . 4
Colorado College . . . 1
Culver-Stockton College . . . 1
Dartmouth College . . . 1
Denison University . . . 1
DePauw University . . . 1
Doshisha University . . . 1
Drury College . . . 5
Earlham College . . . 1
Elmhurst College . . . 3
Findlay College . . . 1
Gettysburg College . . . 1
Goshen College . . . 1
Graduate Teachers College of Winnetka . . . 1
Grinnell College . . . 4
Hamline University . . . 1
Haverford College . . . 2
Hillsdale College . . . 1
Iowa State College . . . 1
Iowa State Teachers College . . . 1
James Millikin University . . . 1
Juniata College . . . 1
Kalamazoo College . . . 1
Kansas State Teachers College . . . 1
Knox College . . . 1
Lawrence College . . . 2
Lynchburg College . . . 1
Macalester College . . . 2
Madras Christian College . . . 1
Michigan State College . . . 1
Municipal University of Omaha . . . 2
Municipal University of Wichita . . . 1
Nebraska Wesleyan University . . . 1
North Central College . . . 3
North Dakota University . . . 1
Northwestern University . . . 3
Oberlin College . . . 5
Occidental College . . . 1
Ohio Weselyan University . . . 2
Oklahoma A. & M. College . . . 1
Olivet College . . . 1
Park College . . . 1
Philippine Christian College . . . 1
Pomona College . . . 2
Roosevelt College . . . 1
Schauffler College . . . 1
Seattle Pacific College . . . 1
Simpson College . . . 1
Southwestern College . . . 1
State University of Iowa . . . 2
Talladega College . . . 1
Taylor University . . . 2
Texas Christian University . . . 1
University of California at Los Angeles . . . 2
University of Chicago . . . 7
University of Copenhagen . . . 1
University of Hamburg . . . 1
University of Michigan . . . 1
University of Minnesota . . . 1
University of Missouri . . . 2
University of Oklahoma . . . 1
University of Rochester . . . 1
University of Tübingen . . . 1
University of Wisconsin . . . 2
Washburn University . . . 1
Washington University . . . 1
Wayne University . . . 4
West Virginia University . . . 1
Wheaton College . . . 1
Wittenberg College . . . 1
Yale University . . . 3
Yankton College . . . 3

Seminaries and Schools of Theology

Augustana Theological Seminary . . . 1
Calvin Theological Seminary . . . 1
Candler School of Theology, Emory University . . . 1
Carmarthen Theological College . . . 1
Columbia Theological Seminary . . . 2
Drew Theological Seminary . . . 1
Evangelical Theological Seminary . . . 1
Gammon Theological Seminary . . . 1
Garrett Biblical Institute . . . 1
Hamma Divinity School . . . 1
Hartford Seminary Foundation . . . 1
Lutheran Theological Seminary, Gettysburg, Pennsylvania . . . 1
Oberlin Graduate School of Theology . . . 1
Pacific School of Religion . . . 1
Union Theological Seminary . . . 1
Vanderbilt University School of Religion . . . 1
Wartburg Theological Seminary . . . 1

SUMMARIES

Candidates for D.B. Degree	96
Candidates for A.M. Degree	19
Candidates for Ph.D. Degree	15
Divisional Year Students	1
Students-at-Large	16
World Church Fellows	5
Total number of students in residence	152

SOURCES OF STUDENTS

Denominations

Congregational Christian	73
Methodist	22
Presbyterian	15
Baptist	11
Lutheran	10
Evangelical and Reformed	5
Church of Christ—Japan	2
Church of God	2
Evangelical United Brethren	2
Mennonite	2
Church of South India	1
Disciples	1
Episcopal	1
Christian Reformed	1
Friends	1
Reformed	1
Unity	1
No church affiliation	1
Total	152

Colleges and Universities

From private colleges and universities (denominational)	48
From private colleges and universities (nondenominational)	52
From state and municipal colleges and universities	28
From seminaries and theological schools	17
From foreign universities	7
Total	152